THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. i. 15.

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For the Churchman.

Mr. Editor,—If you have room for a trifle, please insert the following version of the Latin effusion of the Emperor Adrian, given in your last number, and oblige your old friend,

Try Again.

"Animula, vagula, blandula,
Hospes, comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos."

The Body to its Departing Soul.

Thou gentle little thing of air,
Ever moving,
Ever roving,
Thy body's guest and fellow here,
Art going? Tell me where:
Thou 'lt only be a vapor pale,
And cold, thy suppleness will fail,
Thou 'lt naked be,
When gone from me;
And I shall lose thy wonted glee.

THE SACRIFICE OF THE WICKED, AND THE PRAYER OF THE UPRIGHT.

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight."—*Prov.* xv. 8.

The sacrifice of the wicked! Do the wicked offer sacrifices to God? Do they not trample on the laws of God, and make a mock of his religion? There is a *seeming* contradiction, but experience proves that both are true. It is not every wicked man that forgets or denies God. God never leaves himself without a witness. His testimony is written in every heart. Even the hardened and determined sinner stands in fear of Him. He knows that he has incurred the displeasure of God, and he is anxious to avert it. To this end there is no self-deception which he will not practise. Sinner as he is, he will sometimes persuade himself that he is a saint. Not that he is conscious of any change of heart; not that in the midst of his wickedness, while he is habitually making light of serious things, and perhaps indulging in indecent jests and profane scoffs, he really thinks he is serving God in spirit and in truth. This is indeed a height of presumption which is sometimes reached; for of what guilt and folly is not our unrenewed nature capable?—but this is not the usual mode of self-deception. The sinner generally flatters himself not that he finds pleasure in God, but that God will take pleasure in him. He is seldom so stupid or rash as to think that he loves God; but he is always ready to hope that God will at least approve of him. He desires the approbation of God, not because he loves God, but because he loves himself. He knows that without doing something to please God, he will never be happy. But he loves himself and his sins too well to give his heart to God. He cannot part either with his heart or its wickedness. What, then, shall he give? What offering shall he make? Shall he bring to God his inward dispositions, without any desire to have them changed? No: for he knows that God detests them. Shall he offer the inward dispositions of a righteous man? He knows he does not possess them. All then that he can offer, is those *outward acts* which he sees the righteous perform. In all ages this has been the highway of self-deception in religion. It was in this spirit that the wicked Jew yielded a rigorous obedience to his ceremonial law; the wicked Gentile sacrificed his victim; the wicked Mahomedan performs his ablutions; the ruthless savage gabbles his unmeaning devotions; and in Christian communities, even the desperado and assassin have been known, in their deeds of cruelty, to put up their prayers. It was this spirit of self-deception that brought the Sadducees and the Pharisees to desire baptism of John. But what reception did they meet with from the holy preacher? Ye generation of vipers! who hath taught you to flee from the wrath to come? who hath encouraged you to think that while your hearts are full of the venom of sin,—while you bring forth no fruit worthy of a new heart, you can escape the wrath of God, by making a mock offering of yourselves in baptism? Every where, indeed, this disposition of the natural heart has manifested itself. Men are inclined to perform outward acts of religion to atone for their inward defects. They hope to satisfy God with the forms of religious worship instead of its spirit. They are conscious of their alienation from Him; of their aversion to his law; they indulge these sinful dispositions: feel no sincere desire to have them changed, and yet hope to gain the favor of God by joining in the prayers and services of his Church. Now it is these offerings of the wicked which the Scriptures declare to be an abomination unto the Lord.

The text is sometimes quoted to show that the prayers of men before their conversion are not acceptable to God. If by this is meant that God will not listen to the sincere prayer from whomsoever it may come, nothing can be more repugnant to the tenor of the Scriptures. To mention such an opinion, is to condemn it. Whether the petitioner does or does not think that he has experienced a saving change of heart, of one thing he may be assured, that no sincere prayer is lost. What father is there, who, if his son ask bread, will give him a stone; or if he ask a fish, will give him a serpent? and if earthly parents give good gifts to their children, much more are we assured will our heavenly Father give good gifts to those who ask him.

The wicked man, then, who loves his sins and his sinful passions, comes before God with a sacrifice, and it is rejected. Not only so; it is declared to be an abomination to the Lord. But the upright also comes before God—the man who hates and renounces his sins, and who, in sincerity of heart, has devoted himself to the service of his Maker—he comes before God. And what offering does he bring? He may come with prayer: for the text tells us *the prayer of the upright is the delight of* God. The prayer of the upright cannot be a mere heartless form. It cannot be the words of supplication and thanksgiving pronounced before God with the lips when the heart is far from him. No upright—no honest man could deal so insincerely with God. The prayer of the upright comes from the heart. It is the prayer of the spirit. It is breathed out with sincerity. And for this reason God is pleased with it: nay, more than that—it is his delight. You see that God is as good and merciful to the righteous, as he is severe and just to the wicked. He not only rejects the sacrifice of the wicked, but declares it to be an abomination to him. He not only accepts the prayer of the righteous, but declares it to be his delight. But the wicked man came before God with a sacrifice. How is it then that the upright comes only with prayer? Has he no sacrifice to bring? In one place the prophet says, in denouncing the vain oblations of the wicked, 'What does the Lord require, but to do justice, love mercy, and walk humbly with thy God?' In another place God says, '*My son, give me thine heart.*' Has the upright man, then, no sacrifice? If the wicked come with his vain and mock offerings, can the righteous yield no grateful tribute? Can he not offer to God justice, love of mercy, humility? Can he not proffer that best of all sacrifices, the sacrifice of the heart? Why this singular change in the language of the text? when it is said that *the sacrifice* of the wicked is an abomination to the Lord,—why is it not added, but the *sacrifice* of the upright is his delight? It is because the Scriptures contain a sublime and fathomless philosophy—because they every where exhibit a consistency without a flaw. They are every where marked by the depth and unity of Truth. What is *our* justice?—what *our* mercy?—what *our* humility?—nay, what is *our* heart and what are all our affections, considered merely in themselves? What are they all? Poor, vain gifts, God knows. As worthless in his sight as are the thousand rams and the ten thousand rivers of oil. No: it is not our graces that God is pleased with. It is a justice, a mercy, a humility, which his own Spirit breathes within us. It is not our frail and wicked hearts that are God's delight. It is the new heart which his own Spirit creates. God is the centre and source of all perfections. *From him comes every good and perfect gift.* When we are his workmanship; created anew in Christ Jesus unto good works; received into the mystical body of the Redeemer, and thus made, with holy awe be it said, a part of the Divinity, it is then, and then only, that we are the worthy objects of God's love. And how shall these graces be wrought in us? How shall we receive this divine justice, this divine mercy, this divine humility? We shall obtain all by prayer. Further than this we cannot see: the man who prays, owns God; is owned by him and saved: the man who prays not, disowns God; is disowned by him and lost. Prayer is thus the remotest link in the chain of the economy of grace. He who does not pray with the Spirit can offer only those sacrifices of the wicked which are an abomination unto the Lord. He who does pray obtains from, and again offers back to, God those pure and spiritual oblations in which he delights. Thus, by delighting in the prayer of the upright, God delights in all that is of any worth. Like the faint emblem of his perfection—the grand luminary of day—he beholds no radiance which he has not emitted. He sees the earth, the moon, and the planets of the spiritual system shining in his own effulgence. It is thus that the offer of prayer comprises the offer of the entire soul. It is thus that prayer binds the moral universe to God. However innumerable be the souls, and in whatever part of the circle they are placed, prayer is the radii that connect them with the centre. The soul, destitute of prayer, derives nothing in the Christian sense from God. And it is thus, by delighting in the prayer of the upright, that God, in the Christian economy, is all in all.

MISCELLANY.

From the (Dublin) Christian Examiner.

HOWELS' REMAINS.

Reader! have you ever rushed with the crowd to hear a favorite preacher? Have you ever endured the annoyance, the wedging, the heat, the bustle, and all the miseries of a densely packed assembly, to listen to the "breathing thoughts and burning words" of one of our theological giants, whose commanding eloquence can thrill the heart, and rouse even the sleepers from their deathlike lethargy? Have you never in your religious experience had a peculiar liking for some one pastor, whose ministry you preferred to all others, whose sermons you could have gone miles to enjoy, whose entrance into the pulpit always communicated delight, whose occasional absences were felt as grievances, and whose final removal from your sphere, cast a dark cloud over your future prospects of spiritual edification and instruction? If you have not, your religious experience must be limited indeed!

There was once a period in our life when we enjoyed the peculiar advantage of being enabled to listen to more than one of the most eloquent preachers of the day. It is an oasis. The eye of the mind still rests on it as a green and fertile spot, where the soul was refreshed with living waters, and the mind fructified with knowledge and instruction. To listen, in the same day, to two, and frequently to three, of the most intellectual and eloquent individuals who adorn the British pulpit, was a privilege of no ordinary kind. But what has been the result? It has so elevated the standard of preaching in the mind of the writer, as to leave a feeling of listlessness toward whatever falls short of it. The truth may be stated by plainer men in plainer language—immediately, and almost irresistibly, a comparison is instituted; *this* idea would have been brought out better—*that* topic would have been beautifully illustrated—*these* appeals would have been enforced with overwhelming power—*if* such and such a preacher had treated the subject. Such is the evil which is apt to result when the religious appetite is fed too high; it comes almost to loathe the Gospel itself, unless garnished and decked in the robes of human intellect.

Yet what feelings can that man have who would not desire that all the powers of the finest intellects were employed in the noblest service in which the mind of man can be engaged? Dreary must his heart be, and dull his capacity of enjoyment, who would not feel himself rising above earth and all its baser concerns, while listening to one of those superior minds who bring to their Master's aid the charms of genius, and eloquence, and taste—who can move the affections by the magic of their powers, and either thrill with delight, or awe with salutary fear. True, this almost worshipping of intellect, when employed in the service of religion may produce religious dissipation; crowds may rush to hear the admired preacher with much of the same feeling with which they rush to an oratorio or the theatre; he may be to them just as "one that hath a pleasant voice, and can play well on an instrument;" and, to use the strong language of one who ranks as the most eloquent of living divines, "the poor man may be carried along amid the hosannahs of a drivelling generation!" But this is the abuse, the evil which, like every thing else in our mixed state, accompanies the good. We know that the finest eloquence may plead in vain at the door of the sinner's heart, while the simplest breathing of the unlettered and rude, when blessed by the Spirit of God, will work a moral change, the value of which may be only known in a future state of existence. Yet still, as God works by means—as eloquence is one of the most powerful agents in operating on the minds of men—we would wish that every preacher who entered a pulpit had the "magic gift;" that the Church might be the field of many an oratorical triumph; and that the pulpit were the consecrated and exclusive abode of genius, learning and taste.

Preachers may be divided into three classes—men of genius, men of talent, and clever men; to these must be added the most numerous class, the *mediocre* men. Of men of genius, the Church perhaps, in the present day, (comparatively with other professions,) can boast of but few; but of the second class, men of talent, there has been no such dearth. These men, after all, are far more effective than men of genius. The latter dazzle, astonish, awe—the former delight, instruct and improve. The one carry us up into the third heavens, where we hear things which we scarcely believed it possible for a man to utter—the other lift us up into an "exceeding high mountain," show us all the kingdoms of the world, their true value, their utter worthlessness, and then pointing, as it were, through a vista, into heaven, animate us to pursue our way. The one brings heaven down to earth, and we see the throne of God and of the Lamb, and hear the harpers harping with their harps; but soon the vision vanishes—we find ourselves still of "the earth, earthly;" and, when thinking we have but to set up our tabernacle on the mount of transfiguration, a cloud intervenes, and we must mingle with men again. The other cannot bear us, as on eagle wings, so high—they cannot unlock the crystal gates, or throw wide the celestial portals; but, like the spies of old, they show us the fruit of the land, and can tell us the length and the dangers of the way. These men, therefore, are of far more general and permanent use; and it is with pleasure that we say, that God has blessed this age and generation with not a few who, consecrating their faculties to the service of Christ, have enlarged the boundaries of the Church, increased the stores of learning, and adorned the cause of piety by their lives and labors.

William Howels, the late excellent minister of the Episcopal Chapel, Long Acre, London, was a Welchman by birth, being born near Cowbridge, Glamorganshire, in the year 1777, and for a considerable period of his ministerial career preached in Welch to his countrymen.

"In the year 1811, he proceeded to London, where he became curate to the Rev. Mr. Goode, at Blackfriars, and was chosen Sunday evening lecturer of St. Antholins, in 1813. On the death of his rector, Mr. Goode, in 1816, some friends of Mr. Howels assisted him in purchasing the lease of Long Acre Episcopal Chapel, to which, having resigned the lectureship of St. Antholin's, he from that period confined his labors almost exclusively.

"Mr. Howels' ministerial labors did not attract at first any great attention, nor was it till some time after he had entered on the duties of Long Acre, that he became so much and so generally admired; accustomed as he had been for so long a period to converse and preach in the Welsh language, his voice acquired a great harshness, and to English ears, his enunciation was at first very unintelligible. In process of time, however, this considerably wore off, but even to the last his manner and accent retained a great degree of peculiarity, especially when he was at all excited; and many of his warmest admirers, many whose attachment to his ministry was generally so exclusive as to undervalue the labors of others, were more inclined when first they heard him, to despise his preaching than to prize it; indeed, till he had been heard twice or three times it was hardly possible to comprehend him; in many respects his style of preaching partook more of the character of the Irish than of the English pulpit; at times he was energetic to an extreme, if in the pulpit any degree of energy or fervor could be extreme. A preacher must and should at times rise above his accustomed level, and soar on loftier wings; some are so drowsy, some so stupified, that to awaken the one, or make any impression on the other, he must elevate his tone, and utter louder thunders: vehement, impassioned, and even stormy eloquence, is sometimes absolutely requisite; the agitation which it creates in the mental world, produces the same salutary effects, as the hurricane of wind in the natural, it purifies the moral atmosphere, freeing it from the selfishness, deadness, and impassibility, with which it is more than overcharged. The unhallowed support given to the Roman Catholic claims, by so many of his time-serving brethren, roused all the energies of Mr. Howels, and excited him to exertions which attracted considerable attention, more especially among the higher orders of the religious Irish in the metropolis, and his congregation became at once numerous and respectable. The character of his preaching has been thus described by the Rev. Mr. Melville.

"'Mr. Howels possessed a mind of uncommon power; while others were passing on slowly, step by step, he could leap at once to the conclusion. Logical in the arrangement of his thoughts, but quick-sighted to discern the truth afar off, he knew how to lead others from stage to stage, but needed not for himself the intermediate demonstrations. His faculties were of that class which would have pre-eminently qualified him for mathematical investigation. And when these faculties were turned on theology, they enabled him to bring out truth in such condensed and concentrated forms, that less powerful minds could not receive it, till broken up and expanded. The style, whether of his preaching or his conversation, accorded precisely with the character of his mind. It was a sententious style, one of his paragraphs would have been another man's sermon. His ideas were great ideas; and when they struggled forth in their naked and unadorned grandeur, there was a nervousness in his speech, which vastly more than compensated the want of the beauties of a highly polished diction. Yet he required to be heard often to be duly appreciated. He was a preacher who, of all others, grew upon his hearers. The stranger who came once might go away disappointed. But each succeeding time he would be admitted so much further into the mind of the speaker, that he would quickly refer his disappointment to his own want of discernment.

"'There never was a preacher who more magnified Christ, and never one who more insisted upon holiness. He would show the sinner at the gate of hell, and then introducing the Saviour lift him to the gate of heaven. He held in all its fulness the doctrine of election, but flung from him, as dishonoring to God, *a being of gratuitous love, but not of gratuitous hatred*, the doctrine of reprobation. And while he believed in the predestination of God's people, how he would insist on human responsibleness! He knew that free agency was essential to man's being accountable for his actions; and he therefore held no terms with systems which reduce man virtually to nothing but a machine. He took moreover the doctrine of justification by faith, in all its power and all its simplicity. He allowed nothing to be mixed with it. But then a faith not productive of holiness, a faith not working by love—he spurned the thought as an absurdity. While preaching that a man is justified by faith, he pursued sin into all its corners and doublings; and (according to an expression of his own) summoned believers to take no quarter from the world and to give none. And *what he preached he practised*. I know he must have had faults, because he was but a man. But I am bold to say, that though I knew his singularities, I did not know his faults. Without question he had them, and he was conscious of them. I remember his speaking of the dangers of ministers; he said that when preparing sermons for others, he found himself in danger of destroying his own soul. If the confession showed that intellectual pride would sometimes struggle for the ascendancy, it also showed that he was on his guard against the enemy; and a Christian on his guard, is a Christian half a conquerer.'"

Within these few years, a considerable number of eminent preachers of the Gospel, whose ministerial sphere of labor was London, have all departed this life, to reap the reward of their exertions. Several of them were of a peculiar and eccentric cast of mind, uniting singularity of manner and expression with great practical piety and devotedness. We have but to mention Waugh and Howels, and, though last, not least, Rowland Hill. Mr. Moore tells us a story of Howels, which is also told by Dr. Gregory, of the late Robert Hall, to whom, in some respects, Howels bore a resemblance. It is as follows:—

"He had a great objection to preach in any pulpit but his own; he considered his own immediate congregation, as a peculiar charge, and felt the greatest reluctance toward intrusting his flock to the care of another shepherd. The following anecdote will show how keenly he felt for having once given his pulpit to a clergyman who preached not the truth; when the sermon was concluded this clergyman asked him in the vestry-room how he liked his discourse. 'There was one excellent passage,' said Howels, 'a passage which particularly gratified me.' 'Which was that?' replied the other, not a little rejoiced by the seeming approval of such a man. 'Why, Sir,' said Howels, 'the passage I was most delighted with, was your passage from the pulpit to the vestry-room!'"

The concluding scene of Howels' life, as related by the Rev. Mr. Melville, is full of instruction:—

"In the evening of his last day of mortality, when the deepened tints of his countenance and the incipient drowsiness, made it evident that the final change was at hand; his physician, in whom science and piety were united, felt it his duty to endeavor to produce a reaction in the system, and therefore brought to bear upon the heart the physical and intellectual powers of his patient. Involving in his speech an allusion to his disease, he spoke of that double life, the animal and the spiritual, which God breathed into man at his creation. 'Yes,' said the dying minister, startled from the creeping lethargy, and recalling his acquaintance with the original of the Scriptures, 'he breathed into him the breath of lives,' mind now triumphed for a while over matter: the physician went on to speak of man as a once beautiful mirror, reflective of the Godhead, he admitted that the mirror was broken into shivers, but pleaded that in the fragments might still be found faint traces of the original. The dying man kindled with something of his former fire, he gathered up his declining energies, and thus annihilated the argument. 'It reminds me,' he said, 'of the anecdote of a tiger, who, pursuing his prey, entered a house, and encountered a mirror which reflecting his image he dashed it to pieces in springing upon his supposed enemy; but seeing in every fragment a tiger, he fled affrighted from his own multiplied likeness.' This was the parting blow which he gave the natural man; from every fraction of the mirror is reflected the image of Satan. Conversation then turned on the fourteenth chapter of St. John's Gospel. The dying man took up the subject and began at the text, 'In my Father's house are many mansions,' adding, with great emphasis, 'I go to prepare a place for you.' These, I believe, were the last words he quoted from Scripture. He thus commented on them, '*Yes, our* Lord *says, you have been an out-door servant long enough, I will now make you an in-door servant, I will take you out of the wind and rain, to give you a glorified body, and better wages and a better mansion.*' A dear friend expressed to the dying saint his conviction that he must feel himself dear to Christ, and safe in Christ. The reply was, 'Fully for eternity,' spoken with great emphasis. After a brief pause, he added, 'I should be travelling beyond the bounds of the promise, if I sought more for time.' To the very last he was singularly clear and collected. Shortly before his death he pronounced a farewell blessing on his surgeon and his family. He then said, 'I desire to lie passive in the hands of the Lord;' and, taking the hand of the surgeon, added, 'I can talk no more:' these were his last words, and in all tranquillity, unruffled and unassailed, between four and five on the morning of the sabbath, he slept in Jesus."

We published under the Intelligence head of last week, an account of the laying of the cornerstone of a church in Michigan, and offered, in passing, our congratulation to our Western brethren at this new indication of their activity and Christian zeal. From the address delivered on the occasion, by the Rev. N. N. Lyster, we give the following animated extract: who that reads it can refrain from denying himself some of his superfluities for the sake of contributing to the moral and social good of his destitute brethren?

'Such, my friends will be the impressions of many a traveller hitherward, and shall we not improve the opportunity which such impressions afford? This house will rejoice *their* eyes as the Star of Bethlehem did those of the Magi, and shall we not strive that like *that radiance* it may guide unto a Saviour? O! 'tis our part to show them Religion in all her purity. 'Tis ours to exhibit to them the Church in her most glowing energy. A living portrait of "Whatsoever things are true, honest, just, pure, lovely, of good report." A monumental commentary on "Evangelical truth and Apostolic order." The doctrine of "Christ and him crucified," is the *chief* corner-stone of our building, and the superstructure which Heaven has appointed, must be maintained on that foundation, while all must be effected through the agency of God's Spirit; *without* him "we can do nothing;" *through* him we may "do all things." His ears are ever open to prayer of humble faith. Then the fragrance of Christ's pure influence shall so breathe from that life of each of us, as to impregnate the very atmosphere of our neighborhood with a holy, heavenly sweetness. And who shall define a limit to the amount of good which may thus be produced? who tell how many wanderers be brought to encamp around our standard? The emigrant (whatever his sentiments) could not rest one hour among us without feeling and perhaps exclaiming, "It is good to be here," and did he still determine to move on through the wilderness, yet his soul should not have to subsist upon such food as he might *there* discover, it should not be left to grope its dangerous way amid moral darkness, to follow the dubious trail of the red savage of the forest, or to trust to the wretched guidance of his own corrupted heart; O no! we would refresh his spirit with the true manna from above; we would bless him with a supply of living water for his journey, and bind upon his heart that map of the narrow way, that lantern for the footsteps, the word of the God of heaven.

Here we are led to an important branch of our church's expected character. From its location, as well as from its existence, it ought to be a peculiarly *Missionary Church*. Its members ought constantly to be planning, acting, and *praying* in behalf of the Society for Domestic and Foreign Missions: every moment *they* can behold and perhaps feel the advantages which are resulting from a blessing upon missionary labor; they can scarce avoid perceiving the lamentable paucity and need of such labor throughout the wilderness around them, and they must be very peculiarly destitute of Christian gratitude and philanthropy, if they permit such heaven-sent knowledge to lie slumbering in their bosoms. If they do not awake to a sense of duty, lift up their voices and their pens, and make our community at once the echo of every western cry for aid, and the earnest and disinterested almoner of eastern benevolence. It stands like the priest of old, "between the dead and the living;" and *there* like him it ought to continue standing till each neighboring "plague be stayed." It is a "candle of the Lord," and must not be concealed beneath the earthly "bushels" of heartlessness and sloth: placed as it were on the boundary between Christian light and heathen darkness, it should catch the living rays from the one, and transmit them unpolluted into the other. An incessant call of "Come over and help us," should peal from out this building to the very islands of the Atlantic, while every breeze that passes above us on the way toward the opposite ocean, ought to bear on its hurrying wings, "Awake, awake thou that sleepest."

But, my friends, it is not enough that your *voices* and *pens* be employed; the capabilities of your *purses* must also be called into exercise; it may be true that you can do but little, still *that little* must be done; something at least must be attempted, some weight of *example* must be added to that of *precept*, or the latter will prove very light in the balances at the east. You cannot expect that your acquaintances who reside at so great a distance, will always continue listening with sympathy to your tales, if they see you, who are in the very neighborhood of the miseries you describe, unwilling to make any sacrifice in endeavoring to remove them; examine, then, your abilities, think how much you could reasonably contribute toward spreading abroad those blessings which yourselves so richly enjoy; look well whether there be any superfluities within the range of your establishment, any *niceties* added to the *necessaries* of your furniture and clothing, any *luxuries* to the *comforts* which abound upon your table; and remember that all your possessions are talents intrusted to your care, that you are only stewards over the treasury of the Lord, and that you are bound to exert *your utmost* for the magnifying of his glory. "Prepare then the table, watch in the watch-tower, eat, drink, arise—and anoint the shield;" "in the name of your God, set up your banners;" sound the trumpet, summon the eastern warriors to this battle of the Lord; but let *your own drawn swords* glitter above you as the signal; let your *own feet* lead the way when you charge upon the enemy.'

COMMUNICATIONS.

For the Churchman.

OFFERINGS OF THE CHURCH.

To one who feels any interest in the extension of the Redeemer's kingdom, every evidence of awakening zeal in the Christian world brings elevated enjoyment, and most especially so when that zeal is properly tempered with knowledge. The recent proposition of Bishop Doane is so manifestly of this character, that it were an insult to the understanding of our readers, should we attempt to prove it. Were the plan not enforced by the word of God, had it not originated with a holy apostle, still it would have claims to our attention that no Christian can deny; claims which are founded on its conformity to the *spirit* of the Gospel. Laying aside, then, for the present, the injunction of St. Paul, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," let us proceed to inquire wherein this conformity exists.

First,—It will be found in *its object*, the dissemination of religious truth. As this is confessedly its ultimate end, and does not distinguish it from most of the other religious measures of the day, it would not have been noticed had we not conceived it necessary to remind the unreflecting reader that it has this indispensable claim to his attention. The very commencement of its existence was in that concern for a sin-deluded world, which brought from heaven the eternal Son of God, and induced his submission to the pains and ignominy of the cross; and it lives not in an atmosphere where the command, "Preach the Gospel to every creature," is unheeded. Charity is its soul; not that charity which characterizes too many of the Christians of our day, but that charity which was ever on the lips and in the hearts of our blessed Lord and his devoted disciples.

But we turn with pleasure from a commendation that the "Offerings of the Church" can only share in common with almost all pious undertakings, to notice the happy peculiarities of the plan; peculiarities that give it a claim to superior attention.

Secondly,—It agrees with the spirit of the Gospel, *because, like it, it is calculated to promote justice and peace.* It will be recollected that a prominent feature of Bishop Doane's plan was to place the contributions at the disposal of an authorized Board of Trustees. To some unreflecting minds this will be an insurmountable objection. What, say they, shall we not have the privilege of saying to what our donations shall be applied? Are other men to take our means and scatter them where they please? Let such before they urge their objections further, consider on what ground they stand. Are they opposed to any of the objects proposed to be

aided? They cannot be, so except in ignorance, and if in ignorance they are utterly inexcusable until they have informed themselves upon the subject. Perhaps they will say that some institutions should be more extensively aided than others: admitted, but then who so competent to decide the proportion of liberality to be extended to each, as a body appointed for that purpose by the Church itself; a body selected for their prudence and experience, and whose very situation gives them opportunities of knowing more fully than any private individuals possibly can, the measure of want experienced by every charitable association of our Communion? Does not injustice naturally result from the manner in which contributions are now generally made? Suppose an individual ready to give to the extent of his ability to support the Christian religion; he himself, or perhaps some influential friend, feels a peculiar interest in some one of the many excellent methods of accomplishing the object; without reflecting that it is necessary to support *all* the institutions of the Church, he bestows the whole of what he has to give to one, and thus is guilty of injustice to the rest. He need not say that let him give to which he pleases it amounts to the same in the end, for they all have the same object in view: the futility of this argument will be seen by applying it to a parallel case. Suppose there was a family requiring our assistance, would we do our duty by selecting which one we pleased and bestowing all our aid on him, for his own benefit alone? would we not rather be acting wisely and justly by placing the means in the hands of the parent for the benefit of the whole? Now, this is identical with the operation of the plan adopted by the Convention of New-Jersey. All the "offerings" are placed at the disposal of a Board, with the Bishop as their head, who represent, in this case, the anxious father of the one great and suffering family, the Church. Thus, not only is justice done, but, to carry out the figure, domestic peace most effectually preserved; for all are furnished according to their wants and their deserts, and therefore there is no room for dissatisfaction or complaint.

Thirdly,—The conformity of the apostolic plan, we advocate with the spirit of the Gospel, is manifested in its demand of *proportional* gifts. It points directly to the parable of the talents, and exclaims in language too plain to be misunderstood, *there* is the charter on which we act,—*there* is the foundation of our claims upon a portion of that wherewith "God has prospered you;" give, and read *there* the glorious prospect of the reward; refuse, and shudder at the condemnation.

Fourthly,—Its agreement with the Gospel is particularly to be remarked in the unostentatious spirit which it cultivates. This is a merit that belongs to scarcely any other method of raising the necessary means to promulgate divine truth. Religious societies too generally are willing to succumb to the spirit of the world, to foster pride and vain display; and too often to make direct appeals to the very worst of our inclinations and passions. The plan now under consideration proposes to strike at the root of all such unworthy motives: its object is to secure weekly contributions according to the measure of prosperity with which each man has been favored: to do this effectually it must be done in quiet, for by far the larger part of the fund will be obtained in sums so small that the donors would never be willing to bring them to the public eye: therefore, wherever the plan is put in operation it must be under such circumstances that the alms will be done "in secret." Thus, no longer will the performance of an important Christian duty be an obstacle to the rapid growth of indispensable Christian graces.

A word or two upon the sums it is likely to raise. What though the rich do not bestow the full proportion of their goods upon the noblest of objects, does it therefore follow that they will not do as much as they are doing now? and even admitting that their contributions will be less, will not the deficiency be ten times counterbalanced by the gifts of those who have not realized their ability or obligation heretofore?

These and similar reflections induce us to ask the hearty co-operation with their Bishop in this design of every member of the Diocese in which it is established, and to solicit the extension of its benefits to other parts of our apostolic Church. One parish in this city has adopted the scheme in miniature, constituting the Vestry their Board of Trustees, and setting apart the collections made at a stated portion of every Lord's day, for their "offerings;" may we not in the language of our Lord say to the others, "Go ye and do likewise." R.

For the Churchman.

"Charity shall cover a multitude of sins."—1 *Pet.* iv. 8.

Few sentences in Holy Writ have been so often quoted, or so generally misunderstood, as that which heads this paper. In its common interpretation, it suggests to us a cloak for sin, and fosters the proud spirit which constantly urges us to the unassisted work of our own salvation; and for these reasons perhaps it is that we so often hear of the maxim from the mouths of men of all characters, from the hardened sinner to the repenting saint. I said that the maxim was misunderstood: from this text men argue that charity will prove an atonement for many vices; that it will form an impenetrable and becoming veil, under which to conceal the deformities of their vices. In this way of understanding the passage many errors may be discovered:

1. The word charity is often understood to mean the bestowal of a few pence on a passing and unknown beggar. This is certainly one of the effects of charity, but must by no means be mistaken for the *grand cause*. It is a deep, reasonable and active love of all mankind, a desire to do them a kindness whenever it may be done. This is generally the meaning of the word in the Bible, and those who confound the cause and effect, and then limit them to the mere act of almsgiving, have a very inadequate notion of Christian charity.

2. A received opinion is, that charity will of itself be sufficient to excuse the absence of many other virtues, and this sentiment seems to be supported by the text, that "Charity shall cover a multitude of sins." The Greek word for "cover" literally means "to bury in the earth;" this is to remove from our sight, or from existence, that is, "to destroy"—then "Charity or love shall destroy a multitude of sins" would imply, that if men had true charity or love for their fellow-men, many of the sins which now are a blot upon our race would be no longer discovered. A man who loved would not steal, nor murder, nor covet, nor injure; but his love would put to flight a multitude of sins. The scope of the passage goes to prove this position the true one—the Apostle urges them to put away from them their former sins, "to be sober, and watch unto prayer."

3. The popular interpretation embraces the grand error of there being an atonement different from that which has been effected by our Priest the Lord Jesus. The Bible nowhere teaches that the practice of one virtue will obtain pardon for the commission of many sins; it does not select any one virtue, and insist upon it as the means of salvation, but its language with regard to all virtues, great and small, is, "these ought ye to have done, and not leave the others undone."

But after all, I do not think any one who has thought about the passage, will maintain the propitiatory notion of charity; the passage cannot be injurious to a man's deliberate conviction—for the examination necessary to this will generally put him right. It exerts unseen ill effects upon thoughtless minds. Men with such minds constantly hearing the text quoted, and always in a false sense, will at last have an undefined notion of the imperious importance of almsgiving. A squalid beggar rouses not the least degree of affection, but because charity covereth a multitude of sins, he receives a donation, not extended by the hand of love, but extorted by importunity, and blessed by a text.

And now, Mr. Editor, I suppose you inquire, and your readers also, (if I be so fortunate as to approach them,) why I have written this letter? and what good will result from the printing of it? Surely I cannot say, except it be to teach:

1. Not to quote Scripture often, nor on light subjects.
2. Particularly not to misquote it.
3. Not to call Scripture charity the tossing pennies into the hats of beggars.
4. Not to expect to climb to heaven on heaps of money piled up for *charities*.
5. And finally to expect salvation in no other way than by faith in Christ Jesus.

Yours, Z. L.

Some time ago Dr. Hawes, a Congregationalist minister of Hartford, Connecticut, published a course of lectures to the young, in the course of which he took occasion very much to misrepresent the institutions and polity of the Protestant Episcopal Church. These misrepresentations met with such a reception as might be expected in a portion of the Church which yields to none in attachment to distinctive principles, and Dr. Hawes was honored with several able replies. Among others a gentleman of the legal profession, as his signature implies, has entered the field, and in a series of essays in the Episcopal Watchman, exposed the fallacies and perversions of Dr. Hawes with much ability. These essays had reached No. XII. when the Watchman was joined to the Churchman: since which arrangement the remainder, it is understood, are to be published in the Churchman.

For the Churchman.

TESTIMONY CONCERNING THE PRIMITIVE CHURCH.—NO. XIII.

I shall now examine briefly some of the Scripture cited by the Doctor in proof of his positions, and this can be done in no better manner than by arraying them in juxtaposition.

DR. HAWES.	
"The apostles were extraordinary ministers. In their apostolic character they had no successors; their office expired with themselves."[a]	"Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, so I am with you alway, even unto the end of the world."[b]

In what manner Christ is to be with his apostles "even unto the end of the world," if they had no successors, I leave Dr. H. to inform us, deeming it a question beyond my capacity to solve.

Again Dr. H., in a note from Dr. Murdock, says: "The apostles did not take upon them to decide questions that came before them, as if they alone had authority. They stated their views, offered reasons for their opinions, and then invited the brethren to decide the case."[c]	Mark how a plain tale puts down a cunningly contrived fable. A question had arisen concerning the necessity of obedience to the Mosaic law, by Gentile converts, Paul and Barnabas were sent to Jerusalem to consult with the brethren concerning the matter. The apostles and elders came together to consider upon it. After much disputation, Peter addressed the body, and after him Paul and Barnabas, when James, whom all antiquity affirms to have been Bishop of Jerusalem,[d] uses the following remarkable language: "Men and brethren, hearken unto me, &c. Wherefore my sentence is," &c.[e]

The reader is requested to compare this abstract of the fifteenth chapter of the Acts of the Apostles, with the chapter from which it is made, and with the quotation from Dr. H. From the brief account there given, it would seem that this was a kind of council, in which James, then Bishop of Jerusalem, presided, and before whom the question was discussed, and by whom it was decided, resembling more an argument on a question of law in our courts of *dernier resort*, and the decision by the judge, than any other modern tribunal with which we are familiar; and though other apostles and the elders were present, they did but argue the question before the Bishop. We hear nothing of the presence of the Church until after the decision of James, "when it pleased the apostles and elders with the Church, to send chosen men;" but there is no intimation that they had aught to do with the settlement of the litigated question.

AGAIN THE DOCTOR.	PAUL CONTRA.
"In the clear case of the incestuous Corinthian, Paul did not assume the power of excommunicating the offender, but only called upon the brethren to do this duty, by meeting together and casting out the man forthwith."[f]	"*For I verily*, as absent in body, but present in spirit, have judged as though I were present, *concerning him that hath so done this deed:* In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan," &c.[g]

The amount of this language of Paul's is, "*I have judged him that hath done this deed*," and so far from requiring the Church to pass any judgment, their only business was "*to cast out the offender.*"

AGAIN THE DOCTOR.	
"No example can be adduced from all the New Testament of the apostles individually or collectively appointing any man to office, in any Church, without the previous consent and election of that Church."[h]	Paul says to Titus: "For this cause I left thee at Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city."[i] To Timothy he says: "I besought thee to abide still at Ephesus that thou might charge some that they teach no other doctrine,"[k] &c. &c.

In Acts it is said that Paul and Barnabas "ordained elders in every city;"[l] but in neither case is there any mention of any "*consent or election of the Church*," nor of any co-operation on their part; and how the Doctor has discovered that there was an election is beyond my powers of divination, unless he was private secretary to, or fellow-laborer with the Apostle.

THE DOCTOR, *versus* PAUL, AGAIN.

"The power of enacting laws, appointing teachers and ministers, and determining controversies, was lodged in each particular church. The supreme power was in the assembled fraternity, or in the whole body of Christians composing the association or church."[m]	Paul, however, held a different opinion. He says: "We have confidence in you, that ye both do, and will do, the things which we command you. Now, we command that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him."[n]

On this comment is unnecessary, explanation is impossible. The quotations evidently contradict each other; therefore, both cannot be true. Whom then shall we trust; Dr. H., or the apostle Paul?

Same against Same.

DR. H.	ST. PAUL.
"The power of expelling unworthy members was lodged in each particular Church."[o]	"Of whom is Hymeneus and Alexander; *whom I have delivered to Satan*, that they may learn not to blaspheme."[p]

If *delivering to Satan* means any thing, it probably means excommunication, and if Paul tells the truth, he either possessed that power, or was guilty of gross usurpation.

Same against Same.

THE DOCTOR.	
"In no part of the New Testament do we find the least notice taken of any Church, or number of Churches, having been subject to the authority of a single man."[q]	St. Paul says, among other fatigues, he had "the care of all the Churches."[r] To the Thessalonians he says, "We command you," &c., and "If any man obey not our word,"[s] &c. Timothy was "to charge some that they teach no other doctrine;" he was "to command and teach," but "not to rebuke the elders," nor "receive an accusation against an elder but before two or three witnesses."[t] Titus was to "ordain elders, and set in order the things that were wanting," and he was ordered "to rebuke the Cretans sharply."[u]

All of which looks very much like subjection to the authority of one man, but this needs neither note nor comment; as the Bible, referred to both by Dr. H. and myself, is in the hands of every one, and each may settle the question for himself by reading it with attention.

J. C.

[a] p. 17. [b] Matt. xxviii. 18, 19, 20. [c] p. 16.
[d] Euseb. Ecc. Hist. Lib. iii. c. 5, p. 86. Cruse, Trans. Lib. ii. c. 1. p. 49, n. Cooke, sec. 326. [e] Acts xv. [f] p. 16.
[g] 2 Cor. v. 3–7. [h] p. 17. [i] Tit. i. 5.
[k] 1 Tim. i. 3. [l] Acts xiv. 23. [m] pp. 15, 16.
[n] 2 Thes. iii. 4, 6, 14. [o] pp. 15, 16. [p] 1 Tim. i. 20.
[q] p. 20. [r] 2 Cor. xi. 28. [s] 2 Thes. iii. 6, 14.
[t] 1 Tim. i. 3; iv. 11; v. 1, 17. [u] Tit. i. 5, 13.

OF ORDINATION.

In regard to this the Doctor says, "After the most careful examination I have been able to give the subject, I am prepared to say, that nothing like a modern diocesan bishop, claiming the exclusive right of confirmation, ordination and government, and presiding over the churches of an extended province, existed in the Church till near the close of the second century."[a]

The admission in this passage is, that "*near the close of the second century, diocesan bishops, claiming the exclusive right of ordination, existed in the Church*," and since there is no instance on record, of any person in the days of apostles performing ordination but themselves, which takes up nearly or quite the whole of the first century, the case may be stated thus: *During the first century the apostles only ordained, and at the end of the second*, those who I have shown to have been their successors, *the bishops, had the exclusive right of ordination.* I am aware that the Doctor claims that Timothy was "consecrated by his fellow presbyters,"[b] citing 1 Tim. iv. 14 in proof; but I am as well aware that his authority does not justify his inference, for if that passage proves that Timothy was consecrated by his fellow presbyters, he must have been ordained twice, for 2 Tim. i. 6 proves beyond dispute, that Paul consecrated Timothy himself. The Doctor's *beau ideal* of perfection, the "*Great Calvin*," as he calls him,[c] would have told him better. He says "Paul speaks of himself as having laid hands on Timothy, without any mention of many others having united with him. 'I put thee in remembrance, that thou stir up the gift of God which is in thee, *by putting on of my hands.*' His expression in the other epistle, 'of the laying on of the hands of the presbytery,' I apprehend not to signify a company of elders, but to denote the ordination itself."[d] And this opinion of Calvin is in conformity with that of Erasmus,[e] as also with that of St. Ambrose and Jerome.[f]

This assertion of the Doctor's is therefore without proof, and consequently of no weight. The *onus probandi*, (burden of proof,) therefore lies upon the Doctor, and in order to support his positions, he must establish the fact that the apostles did not ordain successors to themselves, as is asserted by the Fathers quoted in the first four numbers of these articles, and he must prove that a few of the presbyters usurped the power over the others *in less than one hundred years*, and he must give at least a plausible reason why there is *no intimation of such usurpation*, nor of any change whatever, in the constitution of the Church during the first four centuries. And he must prove that the chapter of Philo the Jew, copied by Eusebius into his Ecclesiastical History, is a fabrication.[g] The Doctor winds up his Scripture proof on this subject as follows:

"The Bible, then, furnishes no authority in support of the order of bishops as a distinct class of ministers. Its authority is decidedly against such an order. No matter then how early this order existed. It is unauthorized by the Scriptures. It is of human origin."[h] Before I go further I wish to apply this syllogism of the Doctor's to a few points of theology, that the Doctor may see the practical application of his own logic.

"The Bible furnishes no authority in support of keeping the first day of the week as the sabbath, but expressly commands us to keep the seventh. Its authority is therefore decidedly against keeping the first day. No matter then how early this practice existed. It is not authorized by Scripture, and is of human origin."

Again: "The Bible furnishes no authority in favor of the canon of Scripture. Its authority is therefore against it. No matter then how early this canon was compiled; it is unauthorized by Scripture, and is of human origin." If these specimens of the Doctor's logic are not sufficient to convince him of its fallacy and absurdity, I might go on with this mode of reasoning till he must see one point after another of his theology giving way, until there was left "scarce a wreck behind." It is true, as the Doctor has said, that "whatever the Scriptures have decided on this subject is of divine authority,"[i] and therefore binding; but if it be true, as he adds, that "nothing else is of such authority, or at all binding on the consciences of men;"[j] then is it true that neither the keeping the sabbath nor belief in the Bible "is of divine authority, or at all binding on the consciences of men." If the Doctor is not prepared to stand by the levelling principles of his book, in all their practical application, let him disclaim what he has heretofore asserted, or demonstrate that no connexion exists between cause and effect, or that no inference may be drawn from any premises.

Again the Doctor says, "Our Saviour has commanded nothing expressly respecting the external form of the Church, or the mode of its government."[k] In answer to this it is sufficient to say, neither has he commanded any thing expressly concerning keeping the sabbath, believing in the canon of Scripture, praying in public, support of the Gospel, admitting females to communion, respecting the mode of administering baptism, or whether it is to be extended to infants or not: and if one is not obligatory, because not expressly commanded, neither are the others.

The Doctor has intimated something of a change which took place in the Church somewhere in the second century, but has given no proof of it, advising the reader to satisfy himself by reading "Miller's Letters, and Campbell's Lectures;"[l] and I would advise those who wish to see how it did not arise, to read Cooke, Bowden, Potter, or Jewell, works quoted in these articles; and above all, the *Ecclesiastical History of Eusebius Pamphilius*, translated by Prof. Cruse, published this present year by Davis & Brother, Philadelphia, and Swords, Stanford & Co., New-York, a second edition of which is now coming out. It is an octavo work of 439 pages, price $2 25,—and I am well satisfied that no man can read that work without being satisfied how and when Episcopacy took its rise, and how and when it did not take its rise.

Juris Consultus.

[a] p. 19. [b] p. 18. [c] p. 53.
[d] Institutes, Lib. iv. c. 3, sec. 16. Cooke, sec. 468. Pott. Ch. Gov. p. 267. 2 Bow. Lett. p. 117.
[e] Taylor's Works, Vol. vii. p. 119.
[f] Pott. Ch. Gov. p. 267.
[g] Ec. Hist. Lib. ii. c. 17, pp. 66–70. I am not aware that it is the opinion of many learned men that the Thaerapentes spoken of by Philo, were not Christians; but this does not invalidate the testimony of Eusebius, nor his opinion of the constitution of the Church. Basnage, Hist. Juifs, tom xi. c. 20–23. Gib. Dec. and Fall, vol. i. p. 283. Taylor's Diegesis, p. 78, ed. 8vo. Boston, 1832.
[h] p. 21. [i] p. 8. [j] Ibid. [k] p. 11. [l] p. 21.

For the Churchman.

SEMINARY SCHOLARSHIPS.

The recent foundation of the Thomason scholarship in the General Theological Seminary is a noble act of munificence that merits the thanks of every Churchman, and commends itself to their example. It shows the liberal-minded founder's confidence in the Seminary, and gives lasting proof to the Church of his pious benevolence. Combined with the exertions of several individual churches, it affords an earnest of what may be hereafter expected, when the claims of the Seminary shall become fully known, and the advantages it offers for supplying the lamentable deficiency of clergymen become duly appreciated. The paucity of clergyman, is a cry that echoes from every quarter of our Church. These loud and reiterated demands are beginning to claim more attention; as the unusually large number of students who have joined the institution at the opening of the present session prove. But many of those who generally devote themselves to the service of the Church, are so limited in their fiscal resources, that they are unable to support themselves during the long term of probation, which her high requirements demand. The Church then must afford aid or they must abandon the object of their fondest wishes. And for the sake of a mere pittance, at the disposal of thousands of our wealthy citizens, shall the cause of the Redeemer be deprived of their services? Must pious and talented young men, whose sole object is to adorn the doctrine of God their Saviour, and extend its influence, be debarred a more extended and congenial sphere of usefulness, because mere physical wants prevent the necessary preparation? Forbid it ye, to whom Providence has granted an abundance of this world's goods. Your bounty may confer happiness on worthy individuals, by enabling them to prosecute their studies, in preparing for the sacred office, and lasting benefits on mankind through their labors.

The establishment of scholarships in the Seminary opens a door for extensive usefulness equalled but by few in the present enlightened age of liberal Christian enterprise. It is a charity that does not, like most others, perish in the use; but with undiminished power extends its influence to future ages. It exists from generation to generation as a centre, from which its effects are extended in circles continually widening as the stream of time rolls on. Nor are they limited by the confines of temporal things: they move on with accelerated impulse through eternity. The grand effects can be traced only by that eye which surveys all things present, past, and future, in one extended glance.

The payment of $2000 will secure the continual support of one student as long as the Seminary exists. By a judicious appointment of beneficiaries the clerical ranks will be augmented once every three years by a new laborer, who would otherwise have been prevented from joining the sacred band. The person who thus perpetuates his name, will be continually raising up among unborn generations those whose hearts will swell with gratitude toward their patron, and whose labors will contribute to the advancement of the great cause for which the incarnate Saviour died. A diocese can show its affection for its bishop in no other way so beneficial, and yet so delicate, as by founding in the Seminary a scholarship, or still better, a professorship bearing his name. The venerated names of White, Dehon, Kemp, Hobart and Croes are thus inscribed on monuments that will endure long after the sculptured marble has crumbled into ruins. And efforts *were* made in the large and wealthy Diocese of New-York to add the name of their zealous and indefatigable Bishop to the number.

A congregation also can, by a small contribution from each member, give evidence that the labors of their faithful pastor have made an impression on their hearts more lasting than the empty eulogy of popular applause evinces. Many of our congregations might thus perpetuate the remembrance of their beloved ministers long after death had removed the connexion existing between them. And to the wealthy individual, whose state of probation is nearly ended, what legacy can be more useful than that which endows the Seminary with a scholarship, and enriches the Church of Christ with its living, perennial streams of knowledge? There are many in our Communion who could leave of their accumulated property a small moiety thus to perpetuate their names, and yet do no wrong to their families. Nor need they wait until the grim messenger shall summon them from the enjoyment of their earthly possessions before they enjoy the luxury of doing good. Said a liberal individual, "Let others give their possessions to their heirs to use according to their pleasure; I will enjoy the present satisfaction of doing good with mine." His reasoning was just. Would that others, whom Providence has prospered, would reason in the same manner, and act accordingly, by enrolling their names on the tablets of the Seminary as her benefactors, among those of Kohne, Lorillard, Warren, and Sherred.

For the Churchman.

Mr. Editor,—I observed, in the last number of the Churchman, a communication under the signature of "*Sigma*," in which there purports to be given several definitions to the word "miracle." For the *fourth* (last) of which I would modestly suggest whether there might not, with propriety, be made a little alteration in the phraseology. I allude to the following:—

"Appropriately in theology, a miracle is an effect following the volition of the Deity as the cause, not agreeable or attributable to the known laws of nature, but wholly different from, and directly *opposed* to, the usual operation of those laws," &c.

Now, I very much doubt whether the writer can be strictly justified in adopting *precisely* this language in defining the word miracle.

A miracle, I conceive, is an event which results from "the volition of the Deity as the cause," "wrought either immediately by God himself, or mediately through his commissioned agents;" not "directly *opposed*" to, but a palpable deviation from, and, in some instances, even a suspension of, the laws of nature. Thus, in this sense, a miracle is not absolutely "*opposed*" to, but simply above, the known laws of nature. Indeed, I apprehend there exists at least the *semblance* of an absurdity in the former expression. What are, in fact, the laws of nature? Are they not certain rules formed and established by Infinite Wisdom for the regulation of the assemblage of natural or created things or beings, and upon which God is pleased to exert, constantly, his own agency? Can we, then, regard an event performed by God himself as "*directly opposed*" to these laws?—or, in other words, "directly opposed" to acts which are the result of his own agency? But sensible deviations there may be,—which are neither "agreeable nor attributable" to the laws of nature, and still may be said to be only *above* these laws, which are unquestionably sufficient to entitle an event to the appellation of *miracle*.

Cheshire, Nov. 4, 1833. Ομεγα.

THE CHURCHMAN.

SATURDAY, NOVEMBER 23, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; First Sunday after Epiphany, January 12, Zion Church; Septuagesima Sunday, 26, St. Philip's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

"Try Again" will accept our thanks for his neat and lively apostrophe of the body to its spirit. We take the rebuke implied in his signature, but cannot retort, as we really doubt whether his own version can be mended. We have often admired the versatile powers of the author.

France.—The facts that we have given are drawn from very scanty sources of information: others probably might be added of equal importance. But if they were ten-fold in number and magnitude, they would prove but little, it may be said, as to any extensive prevalence of evangelical views among the millions of the French empire. True; neither were they cited for this purpose. As we have not exaggerated the facts, so we have not overrated their importance. We know very well that among the great mass of the people there is an utter indifference to the practice and the most perverse and deeply rooted misconceptions of the nature, the power, and the object of Christian faith. The very point for which our facts have been adduced is to meet the question whether this blindness is about to be removed? And after every allowance is made, we think they go far to justify a confident hope, if not a presumption, in the affirmative.

Assuming the correctness of our views, it by no means follows that we are bound to advocate a mission to France, or any other formidable plan of Christian benevolence. Without any attempt of this kind it would still be possible for the Christian scholar and philanthropist to accomplish much good by occasional, informal, but well-directed efforts. The demands which in such cases would be made on Christian enterprise would be of a peculiar kind, and would not in the least interfere with the claims of ordinary missions. It would be chiefly necessary to avail ourselves of the avenues already open, to watch and embrace the opportunities of religious intercourse, and give more of a religious character to that which already subsists. Suppose, for instance, that a congregation, on the principles of our own Communion, were already formed in some of the chief cities of France: or that some portion of the Romish Church had so far reformed as to approximate the standard of our own Church; neither of which events, if our premises are well founded, is improbable; would they not feel themselves strengthened and animated in their holy cause, more able to endure the opposition with which they would be assailed, and to speed the progress of truth, if there existed a regular medium of communication between themselves and us. By means of information as to the social and religious state of our people, our church organization and other topics, by the suggestion of tracts and treatises suited to their peculiar exigencies, and by the various assurances of Christian fellowship, might not much be done with little labor, and no pecuniary expense? Look at the difference in the history and moral character of French and English literature, and say if much might not be effected which would require neither missions nor money. The conflict of opinion in France has been between Romanism and infidelity: the latter has obtained the triumph: and in consequence the sacred literature of the nation is meagre and tainted with Popish superstition, while their secular literature is generally more or less infidel in its principles. Our literature, though yet lamentably deficient, is comparatively pure and pervaded by a Christian spirit: and it abounds moreover with admirable essays on the evidences of Christianity adapted to minds of all classes; it abounds too with plain and affectionate exhibitions of the doctrines of the cross, and well-told illustrations of their efficacy. And what is worthy of remark, the very object of much of the English Christian literature is the refutation of French infidelity: the defences of Chistianity in the one language being written with a view to the original attacks, or the second-hand imitations of them, that are found in, or derived from, the other. Of these and similar works there are thousands in our language which are the means of forming the sentiments of the Christian public. Now, if the symptoms of a change of opinion in France in favor of Christianity increase, would it not be of the utmost importance to have these works incorporated with French literature? Christians in France would be entering on the same ground that we have explored, would be grappling with enemies which we have met and vanquished: shall they gain nothing by our experience?

Between France and our own country, owing to their mutual commercial and political relations, there is a continued interchange of opinion, and of course the moral interests of the one country must be affected by those of the other. We have suffered seriously from French infidelity: here is a proof how much the opinions of

the one country may influence those of the other: and happy should we be to see a return, in this instance, of good for evil. Certainly if a reaction should commence in that country, from infidelity and Popery toward the simple faith of the Gospel, the views of the people would be modified, and their ardor regulated, to a great extent, by the state of religion in the United States. Indications to this effect have recently been seen in the translation of popular works on the general principles of the Gospel, large editions of which are stated to have met with a rapid sale. In such an event our own Church incurs a peculiar share of responsibility, not only on the general ground of the divine origin of her institutions, but because she presents a model which Catholics disposed to a reform would be inclined to adopt. From a statement now before us, it appears that more than *two hundred* Roman Catholic schools in France have, *within a few months*, asked for supplies of the Scriptures, and that the French government itself is thought at this time to favor the introduction of the New Testament into all the schools of the kingdom. Combine this and other facts of the day with the well-known attachment of the Gallican Church to the divine right of Episcopacy—an attachment which has sustained her in several memorable conflicts with the Papal power—and is it improbable that if the errors of Popery were extensively abjured, there would be an approximation to the model of the Protestant Episcopal Church? Is it not probable that her distinctive principles would be well received?

We close these remarks with the following extract from a recent number of the Christian Observer:

Protestant Church in France.—We throw together under the general head of the Protestant Church of France, a few detached facts connected with its present condition and prospects.

There is not in France any thing that answers to the current phrase in this country, "the religious public." Religious books are few in number, and since the Revolution new Roman Catholic publications are scarcely heard of. Protestantism, we rejoice to say, is more active; and though compared with the wants of the people, the religious press has effected little, yet compared with its feeble exertions a few years since, it is doing much. There are now several religious periodical publications issued in Paris, which are truly evangelical in their doctrine and spirit: namely, the Sower, the Journal of Missions, and the Friend of Youth; beside the longer established Archives du Christianisme. The religious Tract Society has also issued many useful publications. We have not enumerated "The Protestant," and some other publications, because their doctrine is not scriptural, but tinctured with neology.

Conversions are frequently occurring from Popery to Protestantism. The following is a recent and remarkable illustration. The town of Malaucene, in the department of Vaucluse, which is connected with Avignon, where formerly dwelt the Popes from Clement V. to Gregory IX. has always been under the most bigoted dominion of the Roman Catholic priesthood. On every side are chapels and riches dedicated to papal saints; and the true worship of God had been superseded by the grossest idolatry. Lately however, some Bibles have penetrated the place, and the perusal of them has been conspicuously attended by the blessings of God. M. Renous, a pious Protestant minister, hearing that some of the people were assidously studying the word of God, and were preparing to throw off the yoke of Popery, repaired to the place, and has been laboring diligently among them in preaching the doctrines of salvation. The attendance at his discourses has already increased from twenty to twenty-two hundred: thirty heads of families have sent in a declaration to the Mayor, that they are determined to live and die Protestants; and have demanded the protection of the laws as a religious body. M. Renous describes his discourses as being interrupted with the frequent exclamations of his astonished and delighted auditors; contrasting the blessedness of simple Christian truth, and the offer of free pardon through the blood of the Saviour, with the follies and penances to which they had been accustomed.

The plan of circulating Bibles and Testaments in France by means of the hawkers, has had a most beneficial effect; for not only have copies of the word of God been by this means widely diffused, but in various instances, the perusal of these copies has prepared the way for the stated preaching of the Gospel. This was poor Kieffer's favorite plan, and he wished to extend it as much as possible.

Church in the Colonies.—In availing ourselves of the permission, which has been politely offered, to lay before our readers the following interesting extract from a private letter, we cannot refrain from assuring our brethren in the Colonies of our sympathy with them in the difficulties of the present crisis, and animating them, if possible, with the hope that the great Head of the Church will overrule them to the enlargement and firmer establishment of his spiritual kingdom. The change going on in the Colonies is but a part of the greater change which, under the name, and, we trust, with the spirit and blessings of Reform, is sapping the politico-religious institutions of the British Church, and in fact the whole fabric of European society. These, like all other deeply-rooted institutions, originated a character of peculiar kind. They secured to their clergy an independence of their people, and the natural result of this was, to lead to the adoption of mild constructions of theological systems, of which the Grotian or Erastian tenets of a portion of the British Church may be cited as a specimen. It is in the nature of such systems to elevate natural sentiment at the expense of Christian principle: thus they open the door to those vices which are in fact the extremes of native virtues, and hence the well-founded, though grossly exaggerated, statements of the licentiousness of the clergy of the Establishment. But on the other hand, though by softening the peculiar and more energetic of the Christian doctrines they fall short of effecting that full change in the natural heart which Christianity is fitted to accomplish; yet by superinducing Christian precepts and Christian sanctions to adorn and fortify the more amiable qualities of the heart, they produce a character of a happy and captivating aspect. The clergy of the Canadas, and of the United States while they were British possessions, possessed the same mental outlines with those of the mother country; although their missionary character and their dependence on the aid of a benevolent society, guarded them from the evils incidental to patronage, and secured in them a greater degree of zeal and fidelity. In our own Communion, especially among its more aged members, the names of Leaming, Cutler, Chandler, Johnson, Seabury, Jarvis, Hubbard, and others who were retained in the service of the society, during and previously to the Revolutionary War, are fondly cherished as the mementos of older and (we can hardly help adding) better days. Their simplicity, their paternal affection for their flock, their hearty love for one another, and their consequent freedom of intercourse, their ever-living cheerfulness, their downright honesty and unobtrusive piety, are still fresh in the recollections of many. That they failed in giving full and energetic scope to the most distinctively Christian principles, must in candor be admitted, and was indeed unavoidable from the institutions under which they were formed: but yet were they a frank and worthy class. Failings, indeed, of some kind, are inseparable from every modification of human character. The energy and vigilance which our predecessors wanted, and which form the strong point of excellence in those who are taking their place, naturally beget shyness and distrust, and colder and more business-like habits of intercourse. To the operation of the same causes the philosophical observer may trace most of the differences which, under the name of High and Low Church, have been perpetuated in this country: differences which have led to warm altercations, but which have yet been found of so fugitive and variable a character as to baffle every attempt to classify them under fixed and opposite principles. They are in truth produced by the collision of repugnant social institutions, and as the social elements find their level, these distinctions must pass away to make room for new combinations in their turn.

——, *Sept.* 30, 1833.

Dear Sir,—I have to offer you my sincere thanks for your letter of the 7th August, and the books and papers which accompanied it. Having been brought up in the Church of England, the reading and experience of maturer years have served to attach me more and more to her faith and worship; I am therefore very desirous to prepare myself to be aiding in her promotion in these Colonies, by obtaining such information as to the course pursued by her descendant in the United States as I could command. With this view it was that I took the liberty of applying to you, and you have most fully and satisfactorily answered the call. I have read all that you sent to me with great interest, and I beg you to tender to the venerable Bishop White my grateful acknowledgments for his kindness. The perusal of his book leaves a strong impression of the Christian wisdom with which the affairs of your Church have been conducted. In these Colonies we retain, of course, our connexion with the Mother Church, and the main difficulty in our situation will be the maintenance of the clergy, now that the support from the Society for the Propagation of the Gospel is diminishing. Already is it announced that the salaries of its missionaries, of whom our clergy is altogether composed, will be reduced from £200 sterling to £140 sterling for the current year, commencing on the 1st July last; to £110 for the next year, and to £100 afterward, but how long afterward does not appear; and a call is to be made on the parishes to make up the deficiency. It will be natural for the people when called upon to divide the burden, to claim also a share in the patronage. Embarrassment and dissensions are likely to arise from this, and from other circumstances in our local condition. I fervently trust that the Church may be guided through its difficulties unbroken. Should occasion require I will avail myself of the friendly liberty you have afforded me, and seek further information at your hands.

Believe me to be, dear Sir,
Most faithfully and respectfully yours,
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Rev. Dr. Wainwright.

Bishop White.—The last number of the Protestant Episcopalian contains a valuable contribution with the initials of this venerable prelate subscribed. It purports to be an extension of the principle of Bishop H. U. Onderdonk's Charge on the Rule of Faith, though it is in fact an independent branch of the argument which did not come fairly within the scope of that original and masterly performance. We shall transfer the article to our columns next week, in the belief that in common with all else from the same source, it will be read not only with profit, but with filial interest. For the present we close with the following appropriate tribute to his worth from the Gospel Messenger:—"No Churchman can contemplate this inestimable man, this ornament of the altar at which he kneels, this object of admiration and love as well out of the Church as in it, but with a high delight mingled with gratitude to God that he has so prolonged his days and preserved the vigor and purity of his noble and lovely mind."

We are happy in being able to follow up the interesting letters of Mr. Cresson, which were published in our last, with the annexed passage from his Album. Parts of it have already appeared in print, and have been read with avidity, from their bearing on the colonization question; but it was given to the public entire through the Troy Press, from which we copy it for its intrinsic merit, and the interest imparted to it by the name of Wilberforce.

Letter from Wilberforce to E. Cresson, now for the first time published entire.

Blaize Castle, Oct. 27, 1831.

The kind partiality of Mr. Elliott Cresson having led to my enjoying a few days of personal intercourse with him, I found myself at the end of them so disposed to assent to any proposal he might make to me, that I at once said "yes" to his request that I would become a contributor to his well-stored Album. As it is by his own desire that I take up my pen, it would almost be an affront to use it in the language of panegyric, yet I must express the deep respect I feel for that spirited benevolence which prompted him to cross the Atlantic for the purpose of promoting the best interests of a race, which though but half a century ago, denied to be human beings, is now, thank Heaven, universally acknowledged to have a right to our sympathy as fellow-creatures. May the noble undertaking of which you are the advocate, be abundantly blessed! It has been said to be a general law of nature that wherever a poison is found, a gracious Providence has placed some natural antidote. May this principle be beautifully illustrated by your proceedings—may you be enabled to render that very traffic which so long carried away the wretched Africans to slavery and degradation, the instrument of returning them to their own land enlightened and civilized; there to become the honored agents of a gracious God in rearing a barrier against the ravages of the slave trade, in exhibiting to the world such a specimen of African civilization as shall silence for ever the cavils of selfishness and ignorance; while, above all, it diffuses the blessed truths of the everlasting Gospel, where even now all are wrapped in the blackest darkness of paganism, and teaches Ethiopia to lift up her hands unto God. And now, friend Cresson, farewell! Wherever your benevolence may carry you, you will be accompanied by my best wishes for your temporal well-being and everlasting happiness. You have gladdened my breast by informing me that sanguine as had been my hopes of the happy effects to be produced by the various institutions formed and forming in your vast country for the benefit of our fellow-creatures, all my anticipations are scanty and cold compared with the reality. This may truly be deemed a pledge of the divine favor, and believe me, no Briton, I had almost said no American, can take a livelier interest than myself, in your *true* greatness and glory.

While I am writing, a passage in Scripture occurs to me, which I have often read, but never so well understood, at least never so strikingly felt as now. In speaking of that new world in which it is said there shall be no more sorrow or pain, it is added—"And there shall be no more sea." May I not be permitted to apply this to the anticipation of that blessed period when the Atlantic shall no more separate the two grandest depositories the earth contains of Christian principles and practice. To my feelings we are already one. I can truly say, even now, *There is no more sea.* May the mutual attachment of the inhabitants of our two countries become stronger and stronger, however diversified in body, having but one soul, and almost anticipating that better world, where all divisions being for ever done away, all shall unite in one song of thanksgiving and peace, and love and joy shall be complete and everlasting! May we, friend Cresson, meet in that blessed world!

W. Wilberforce.

We lately gave an article from the Boston Recorder on the visitation of destitute parishes, which betrayed, as we thought, the want of Episcopal Government. To-day we give another from the Vermont Chronicle, by which it seems that the evils resulting from the deprivation of another of our invaluable institutions are seriously deplored. Episcopalians can have no difficulty in answering the subjoined questions, and the best answer they can give for the edification of others is an intelligent adherence and spiritual improvement of all the peculiar excellencies of their Church. They can never be too grateful for having been nurtured in the bosom of a Church which has made the wisest provision for all their spiritual wants:

"Fasting.—When will the Christians of our Churches feel the importance of unitedly humbling themselves as Churches before God? When will the Churches of our States feel the importance of humbling themselves as Christian bodies unitedly, without waiting for the summons of their rulers? When will Christians throughout the world feel the propriety, need and necessity of humbling themselves unitedly before God for the world and for themselves? And would they not thus be excited to come the more unitedly to the work their Lord has left them to do?"

"Lm."

LITERARY.

The Life of Archbishop Cranmer. By Charles W. Le Bas, M. A., Professor, &c. In two volumes. New-York: printed and published by J. & J. Harper, No. 82 Cliff-street.

This is a work of great promise, and we shall, as soon as possible, give our readers a more particular notice of it. Cranmer's was an eventful life, and this fact alone will probably preserve the work from the bookmaking appearance of the life of Wickliff, by the same author, which would be much more readable if condensed into half the compass which it fills. We wish the Messrs. Harper much success in the project of a Theological Library, and should be especially gratified by the publication of the History of the Reformers, by Hugh James Rose; the History of Liturgies, by Henry John Rose; Elrington's Church of Ireland, Nichol's Life of Grotius, and other works which they have promised. We have thus far had time only to glance at a few of the more important passages in the life of Cranmer: the story of his death, one of peculiar interest, is well told, and we shall probably transfer it to our columns next week.

Sunday School Catechism.—We are happy to see that the Catechism which has been recently published by the Rev. F. H. Cuming, the Agent of our Sunday School Union, has obtained from other denominations general expressions of approbation. The Presbyterian noticed it favorably; the Sunday School Journal transferred a long extract from it to its columns, and we subjoin the following merited testimony to its excellence from the Christian Advocate and Journal. We congratulate the author on these evidences of his success, and trust that Episcopalians will not be slow to appreciate what others are thus forward to approve.

"A Catechism of the History of our Lord and Saviour Jesus Christ.—The first part is before us, published by the General Protestant Episcopal Sunday School Union, 51 pp. 18mo. We have looked into it with pleasure, and are satisfied that it is well calculated to impart correct ideas of our adorable Saviour, and to guard youth against the errors which are abroad respecting him. It is calculated to inspire great veneration and love for the great Redeemer of mankind."

Nubia and Abyssinia, comprehending their Civil History, Antiquities, Arts, Religion, Literature, and Natural History. By the Rev. Michael Russell, LL. D. Illustrated by a map and several engravings. New-York: printed and published by J. & J. Harper, No. 82 Cliff-street, and sold by the principal Booksellers throughout the United States.

The reader who has had his expectations raised by the preceding work of Dr. Russell on the ancient and modern history of Egypt, will not be disappointed in the perusal of the present volume. The recent researches of travellers and antiquaries have invested Nubia and Abyssinia with great interest, as countries which have preceded Egypt, the once reputed mother of the arts, in civilization. We annex an extract in reference to the state of religion in modern times:

"There is no nation, he adds, where excommunication carries greater terrors than among the Abyssinians; a circumstance which gives the priests great power over them, as they frequently exert their spiritual authority for personal purposes not quite consistent with the utmost purity of motive. They have certain opinions peculiar to themselves about purgatory, the creation of souls, and some other mysteries. They repeat baptism, or the semblance of it, every year; retain the practice of circumcision; observe the Jewish Sabbath; abstain from eating all those animals which are forbidden by the Mosaical law; and brothers espouse the widows of their brothers, according to the precept of the same ancient institute.

The churches, at the period under consideration, were extremely numerous in the larger towns and even in villages. So close to each other were the religious houses, that the monks chanting the service in one could hear their brethren similarly employed in some adjoining edifice. They sing the Psalms of David, of which, as well as the other parts of holy Scripture, they have an exact translation in their own language; rejecting none which Roman Catholics esteem canonical except the Books of the Maccabees.

There is something fantastic in their mode of conducting Divine service. Their musical instruments are little drums, which they hang about their necks and beat with both their hands; and this exercise is performed even by the chief men as well as by the gravest of their ecclesiastics. They have sticks likewise with which they strike the ground, accompanying the blow with a motion of their whole bodies. They begin their devotions by stamping with their feet on the floor, and playing gently on the drums; but when they become warm and animated they leave off beating, and proceed to leap, dance, and clap their hands, straining their voices at the same time to the highest pitch, till at length they have a greater resemblance to an infuriated crowd than to a religious assembly. For this manner of worshipping they quote the psalm of David, '*O clap your hands, all ye nations.*'

The statement of Lobo, as to the great number of churches in Abyssinia, is fully confirmed by the narrative of Bruce, who remarks that in the most confined landscape the traveller may see at one view five or six of those structures. Every great man who dies thinks that he atones for all his wickedness if he leaves a fund for the erection of a place of worship. The king builds many; it being customary to commemorate any success in the field of battle by rearing a temple to the service of God. The situation is always chosen near a running water, for the convenience of the priests, who, in respect to the periodical purifications and ablutions, strictly observe the Levitical law. It is usual also to surround these buildings with beautiful trees and flowering shrubs; so that the country owes much of its picturesque appearance to the taste displayed by the ecclesiastical architects."

INTELLIGENCE.

DOMESTIC.

Missionary Stations.—In the list of Missionary Stations and Missionaries, published in our last, there was an accidental omission of Malone, Franklin county, a vacant station, and also of the name of the Rev. Daniel Nash, Missionary in Otsego and adjacent counties.

Clerical Changes.—The Rev. Joseph H. Price has been canonically transferred from the Diocese of Massachusetts to the Diocese of New-York, and is engaged as Assistant to Rev. Dr. Hawks, Rector of St. Thomas' Church.

The Rev. Orange Clark, of St. John's Church, Delhi, has declined the call of the Vestry of Trinity Church, Washington city, to become their Rector.

FOREIGN.

The Right Rev. the Lord Bishop of Nova-Scotia left Sydney, Cape Breton Island, on the 9th October instant, having confirmed 40 persons, and consecrated the Protestant Episcopal church edifice in that place.—*Newfoundland Times, Oct.* 23.

British North American Clergy.—Extract from an English letter of the date of August 2, 1833:—

A very good sermon has been preached at the Chapel Royal, St. James', (London,) so lately as July 21, by the Hon. and Rev. A. P. Perceval, Chaplain in Ordinary to His Majesty, entitled "High Christian Principle the only safeguard, and the Church of Christ invulnerable." I do not know that it exactly comes up to its title, yet it is a very good sermon, and I shall have pleasure in sending it to you as soon as I can. In the meantime, I think you will like to read the following extract, after an appeal in favor of the Colonial Church:—

——"Why, then," it will again be asked, "do not those support them to whom they" (the Missionaries) "go?—The thing is impossible. Take the case of our North American colonies. The men for whom spiritual aid is there wanted have left their fathers' land because they could not support themselves, and are earning a bare subsistence, at remote distances, among the wilds of the forest.—It is impossible that such as these can afford means of even the poorest support for their teachers. But shall, then, these children of Christ be left to perish in the wilderness without hearing the Gospel of Peace? without admission into the covenant of grace? without the rites of Christianity?

"Great and rich in this world! the answer must come from you!—If you, out of the abundance which God has given you, will give freely back to Him again for the increase of His Kingdom, the Sun of Righteousness shall yet arise in those places, and make the wilderness to blossom as a garden, and our God will repay it back sevenfold into your bosoms. But if you will not, I will not say that the work will be stopped; for it is 'God's work, and who can let it?' but you will be deprived of your share of the rich reward, and will have refused to '*seek first the kingdom of God.*'" [This is the text.]—*Royal Gazette.*

Evangelical Church of Lyons.—Mr. Adolphe Monod has published an appeal "to Christians in France and other countries" in behalf of this Church; from a review of which, in the Archives du Christianisme of August 24th, we gather the following particulars.

Mr. Monod was from 1817 to 1832 presiding Pastor of the Consistory of the Reformed Church of Lyons. Those who had at heart the advancement of the kingdom of God, rejoiced to see this faithful servant placed in the second city of France—a city which at three different periods, the second, the twelfth and the sixteenth centuries, beheld a great light, followed by dreadful persecutions.

The Consistory of Lyons, instead of aiding Mr. Monod in preaching the Gospel, saw with displeasure the feeling which he excited in the minds of Protestants and even of many Roman Catholics. After endeavoring in vain to turn him from the faithful exercise of his ministry, they endeavored in 1829 to effect his dismission. This could not be done without the consent of the Government, which was at that time refused.

In 1831 Mr. Monod expressed himself in opposition to the profanation of the Communion, which is given in the Church of Lyons to every one indiscriminately, without regard to profession or conduct—many notoriously scandalous sinners partaking of it. Mr. Monod appealed to the discipline of the Reformed Church of France, and invited the Consistory to put an end to this disorder. The Consistory refused and displaced Mr. Monod, soliciting from the Government the confirmation of the measure. This, after the expiration of a year, was yielded to, and in March, 1832, Mr. Monod was finally deposed from his situation.

At this time Mr. Monod received two honorable calls, one of Professor in the Evangelical School of Geneva, and the other of preacher in the "Oratoire Evangélique," of Lausanne. Notwithstanding the attractions which these situations must have had for him, and his want of all resources either for his family or for the work of the Lord, except such as are mentioned in Psalm cxlv. 15, 16, he could not think it his duty to abandon the little flock which he had gathered, by preaching in his own house. He continued his labors among them with the most encouraging success, and with the most providential interpositions for the support of his family and his Church.

In the Evangelical Chapel of Lyons, there is preaching every Sunday in the morning and evening, and a Sunday School in the middle of the day. The congregation in the morning consists of from 100 to 150 persons, and in the evening from 150 to 200. In the week there are meetings attended by Mr. Monod.—There is also a free school in which 50 or 60 children are educated; these receive religious instruction from Mr. Monod, beside that which he gives them in the Sunday School. The number of members of the church is from seventy to eighty, and is constantly increasing. The different means of instruction and grace employed have been remarkably blessed, and what renders this work particularly interesting is, that it has taken place principally among the Roman Catholic population. Much good has also been done in the country around Lyons by means of pious "Colporteurs" (pedlars) who have circulated the Scriptures, and wherever they have found the people desirous to hear the truth, have given notice of it to Mr. Monod; in this way two places for preaching have been established.

Mr. Monod, at the instance of many of his brethren, has published his appeal requesting aid for this church, which is too poor to sustain itself. Donations will be received in this country, by S. V. Wilder, New-York; Edwards & Stoddard, Boston; or Dr. J. Hawes, Hartford.

Sermons were preached in All Saints' and St. Peter'. Churches, in this town, on Sunday last, by the Rev John Burt, after which collections were made in aid of the funds for rebuilding the church at Harbor Grace, Newfoundland, destroyed by fire. The contributions at All Saints' amounted to 6*l.* 10*s.*, and those at St. Peter's, to 5*l.* 10*s.* The sum altogether raised in Dorchester was about 20*l.* The Church at Harbor Grace, of which the Rev. J. Burt was the officiating clergyman, was burnt to the ground on the 18th of August last, being the third Church in that town so destroyed. The Bishop of the Diocese having been pleased to make temporary provisions for the clerical duty, Mr. Burt has, with the full confidence of the Episcopalians of Harbor Grace, visited England for the purpose of making a personal appeal in behalf of the rebuilding of the Church, which the inhabitants, from the repeated occurrence of these deplorable destructions, have become unable to execute unassisted. A great degree of zeal has been manifested in the cause both in Newfoundland and England, and we trust that the requisite amount may be speedily raised. The Rev. W. England, D. D., Archdeacon of Dorset, has very kindly given Mr. Burt introductions to most of the clergy in his Archdeaconry, from whom the Rev. Gentleman has uniformly received the greatest kindness and expressions of their readiness to co-operate in the good work. At Wareham, on Sunday week, after a sermon on the subject, about 8*l.* were collected. Voluntary subscriptions have already been raised at Poole to the amount of 40*l.*; a sermon will shortly be preached in that town; and from the long and intimate connexion between Poole and Harbor Grace, the extent of the commercial transactions between them, and from the former being the native place of the Rev. Mr. Burt, we anticipate that his appeal will be cordially and generously met.—*Dorset paper, July* 4. *Royal Gazette.*

New Church.—The Bazaar, the proceeds of which are to be devoted to aid the erection of the new church, and the organization of a second congregation in St. John's,—measures which have been most strongly recommended to the members of the Protestant Episcopal Communion by the Archdeacon, in the execution of his duty as Ecclesiastical Commissary of the Island,—will take place on the 14th day of November next.—*Royal Gazette.*

Rammohun Roy, the celebrated Brahmin, died at Stapleton Grove, near Bristol, England, in September. He was a very remarkable man, and possessed great acquirements. His religious belief settled down into a kind of Unitarianism.

Greece.—*Napoli, Aug.* 9. Yesterday there was a general synod of the clergy, which was opened by his majesty, King Otho, a salute of 21 guns being fired on the occasion. *Thus they transact ecclesiastical business in Greece.*

Protestant Church in Paris.—The foundation of the first Protestant Episcopal Church ever built in Paris, was laid in May, in the Rue d'Auguesseau, Faubourg St. Honore, by the Right Rev. Bishop Luscombe.

It is said that Mrs. Hannah More realized upwards of 30,000 pounds from her writings.

Rowism.—The Rowites are making great exertions to propagate their doctrines in Edinburgh. A congregation has been formed which assembles regularly in a chapel in Carrubber's Close, under the auspices of Mr. Tait, late of the College Church, who preaches there, we understand, every Sunday. On Sabbath the 11th, the Sacrament was dispensed, on which occasion the *utterers* were both loud and long in their *manifestations*; some of them continuing, it is said, until they dropped on the floor in a state of exhaustion. Last Sabbath the scene was even more boisterous; so much so, that several of the hearers were frightened out of the church, and even the neighborhood was thrown into a state of alarm. Out of doors the work of proselytism proceeds with enthusiasm; emissaries are holding forth in different parts of the town, as well as in the suburbs. For several nights last week, Mr. Carlyle, who has, of late, acquired so much notoriety, was publicly preaching in the High-street, in front of St. Giles' Church.—*Edin. Adver.*

The sum of 20,000*l.* has been voted by the House of Commons for the promotion of education throughout England; the first parliamentary assistance, if not the first parliamentary encouragement, which has been given to education in England for a great number of years. The money is to be placed at the disposal of the National and Lancasterian School Societies.—*Boston Recorder.*

Calendar.

November 24.—25th Sunday after Trinity.
——— 30.—St. Andrew.
December 1.—1st Sunday in Advent.
——— 5.—Thanksgiving.
——— 8.—2d Sunday in Advent.
——— 15.—3d Sunday in Advent.
——— 18.—Ember Day.
——— 20.—Ember Day.
——— 21.—Ember Day.—St. Thomas.
——— 22.—4th Sunday in Advent.
——— 25.—Christmas.
——— 26.—St. Stephen.
——— 27.—St. John Evangelist.
——— 28.—Holy Innocents.
——— 29.—1st Sunday after Christmas.

MARRIED.

On Nov. 17, at Woodbury, Conn., by the Rev. Joseph Scott, the Rev. Ephraim Punderson to Miss Esther Moody, of the former place.

ACKNOWLEDGMENTS.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of Trinity Church:—

From Mr. Gulian C. Verplanck,	$100 00
" " Philip Hone,	50 00
" " E. W. Laight,	25 00
" " John Bronson,	25 00
" " Jonathan Ogden,	25 00
" " F. S. Clarkson,	10 00
" " Ebenezer Irving,	20 00
	$255 00

L. Phillips, *Treasurer*,
No. 54 Wall-street.

New-York, Nov. 20, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 21st, from the following persons, viz:—

Lewis Rousseau, *with remit*—Cyrus Curtiss—G. Carr Grundy—D. S Porter, 2—E. W. Turner—Postmasters, Oxford—New-Hartford—Newark, N. J.—Hartford—Providence—Rahway, N. J.—Taunton—Hotchkiss & Co.—William M. Morison.

ENGLISH AND CLASSICAL INSTRUCTION.

The Rev. Robert W. Harris proposes to receive into his family a select number of pupils, of whose English and Classical education, preparatory to their admission into College, he will take the charge. Parents, who may be disposed to intrust their children to his care, are assured, that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning. His situation in the vicinity of Whiteplains, Westchester county, is remarkably healthy, and distant twenty-four miles from the city, with which there is a daily communication by a line of stages.

Terms.—$200 per annum, inclusive of every expense of board and tuition, and payable quarterly in advance. Each pupil to be furnished with cot, bedding, &c., as at other schools.

Any additional information, if desired, may be obtained on application by letter to Mr. H., or by inquiry of Swords, Stanford & Co., No. 152 Broadway.

References.—Rt. Rev. B. T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D., Rev. William Berrian, D. D., Rev. William Creighton, D. D., Professor N. F. Moore, LL. D.

Nov. 23, 1833. 40—6w.

PRIVATE TUITION.

A Clergyman of the Protestant Episcopal Church, residing in the State of New-Jersey, and in a delightful and healthy situation on the Delaware, to which there is a daily communication, in six hours from New-York, and in two from Philadelphia, both by rail-road and steam-boats, proposes to receive into his family six young gentlemen, not under eight years of age, to prepare them for College, or to complete their education by a thorough course of classical and English studies.

For the address, or further particulars and references, apply at this office.

TERMS.

For Board, Lodging, Washing, Mending, and Tuition, $250 per annum, payable half-yearly. French and Spanish are extra charges, at $6 per quarter. Each Scholar is to provide his own bedstead and bedding, with six towels and a silver fork and spoon, which will be returned on the Scholar leaving. There will only be one vacation in the year, viz. from 1st August to the second Monday in September. No Scholar will be received for a shorter period than six months. The Tuition Bills to be paid at the end of each half-year.

References—Right Rev. Bishop White, Rev. Dr. Abercrombie, William Meredith, Esq., Philadelphia; Right Rev. Bishop Doane, New-Jersey; Right Rev. Bishop Onderdonk, Rev. Dr. Wainwright, Rev. Dr. Berrian, New-York.

TO SOCIETIES,

CIRCULATING THE BIBLE AND BOOK OF COMMON PRAYER.

A set of 12mo Bible, and a set of 18mo Prayer-book Stereotype Plates on sale; or a barter would be accepted for a good and correct set of 8vo Bible Plates. Specimen pages of the plates may be seen, and terms of sale, &c., ascertained by application to Henry Cotheal, 49 Water-street, or

Thomas Browning,
At the Press Buildings, 46 Lumber st., New-York.

A Gentlewoman, of known respectability and Christian character, is wanted to fill the station of Matron in the Institute at Flushing, Long Island. Letters, post paid, with references, to be addressed to the Principal,

Wm. Augustus Muhlenberg.

WANTED,

By a Lady who has had some experience in teaching, a situation as Governess in a respectable family. Residence in the city would be preferred. Address the Rev. W. R. Whittingham, at this office, 46 Lumber-street.

Oct. 19, 1833.

For the Churchman.

There 's music in the sullen roar
Of wild waves dashing on the shore;
There 's music in the peaceful sleep
Of ocean's waters calm and deep.

There 's music in the angry cry
Of tempests struggling through the sky;
There 's music in the plaintive wail
Of spirits on the summer gale.

There 's music in the flashings fast
Of lightnings battling on the blast;
There 's music in the fearful rest
Of thunders on the mountain's crest.

There 's music in the mingled light
Of bursting meteors blazing bright;
There 's music in the lofty lay
Of worlds that hold their ceaseless way.

There 's music in the song of love
Of young birds warbling in the grove;
There 's music in the holy care
Of guardian angels pure and fair.

In music each created thing
The honors of its God doth sing;
The courts of heaven with music ring
"All glory to the eternal King." S. D. L.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(Continued from p. 555.)

The clerical changes in the Diocese, other than those above noticed, have been as follows:—

The Rev. Samuel E. Arnold, having produced canonical evidence of ordination, as Deacon and Priest, in the Church of England, and of his pious and moral character, and theological attainments, was duly received as a Presbyter of this Diocese, and subsequently transferred, by letter of dismission, to the Diocese of New-Jersey.

The Rev. Solomon Blakeslee has been canonically transferred to this Diocese from that of Connecticut, and is residing in New-Lisbon, Otsego county, faithfully devoting the remainder of a long life to the service of his Divine Master, as far as the infirmities of old age will permit.

The Rev. John F. Ernst, Deacon, is engaged as a tutor in Geneva College.

The Rev. Chauncey Colton, and the Rev. Henry V. D. Johns, have been duly transferred to the Diocese of Maryland.

The Rev. James A. Bolles, Deacon, has been received into this Diocese by letters of dismission from Connecticut, and is now supplying the place of the Rev. Henry J. Whitehouse, Rector of St. Luke's Church, Rochester, Monroe county, who has been compelled, by ill health, to undertake a voyage to Europe.

The Rev. Edward Andrews has resigned the rectorship of Christ Church, Hudson, where he is succeeded by the Rev. William D. Cairns, canonically transferred to this Diocese from North-Carolina, and has become the Missionary at New-Berlin, Chenango county, and Burlington Flats, Otsego county.

The Rev. George Bridgman, Deacon, has received letters of dismission to the Diocese of Tennessee; but, as I have not been apprized of his having been there received by the ecclesiastical authority, I cannot, agreeably to Sect. 2, Canon XXXV. of the General Convention of 1832, consider his canonical residence as yet changed.

The Rev. James P. F. Clarke has become the Rector of St. James' Church, Goshen, Orange county, vacated by the resignation of the Rev. Nathan Kingsberry.

The Rev. Robert B. Croes having been presented for trial by the vestry of St. Michael's Church, Geneseo, Livingston county, of which he was the minister, agreeably to the first Canon of this Diocese of 1802, a Board was canonically appointed for the investigation of the charges thus preferred against him. The result of that investigation was the finding of him guilty, not to the extent charged in the presentment, but to such an extent as to require, in the judgment of the Board, the punishment of admonition. The sentence having been approved by me, was carried into effect, agreeably to the third Canon of the same year, in a convocation which I held for the purpose in St. Mark's Church, Le Roy, Genesee county, on Thursday, August 15.

It is but an act of justice to my brethren who served on the Board of Trial, for me to state the fact, that one of the most distinguished jurists in this city, to whom the whole report of the trial was submitted, expressed his high sense of the faithful, impartial, and correct manner in which their important trust was fulfilled.

The connexion of Mr. Croes with the parish and missionary station at Geneseo, has since been dissolved.

The Rev. Francis H. Cuming has resigned the missionary station at Le Roy, Genesee county, where he is succeeded by the Rev. Mr. Metcalf, as above mentioned, and resides now in this city, as Agent of the General Protestant Episcopal Sunday School Union. He has also been chosen Rector of the newly incorporated St. Paul's Church, Tompkinsville, (the Quarantine Ground,) Richmond county, where he is laboring, with great success, in the building up of a parish.

The Rev. John W. Curtis has resigned the office of Principal of the New-York Protestant Episcopal Collegiate School, and is now in charge of an academy of his own.

The Rev. Seth Davis has been canonically transferred to the Diocese of Ohio.

The Rev. John M. Forbes having, for the past year, acted as temporary Assistant Minister of St. Luke's Church, in this city, has now become the Rector of St. George's Church, Flushing, Queens county; the former Rector, the Rev. William H. Lewis, having resigned that station.

The Rev. Reuben H. Freeman, Deacon, has removed with letters of dismission to the Diocese of New-Jersey.

The Rev. Henry Gregory has removed from the missionary station at Moravia, Cayuga county, to that at Homer, Cortlandt county.

The Rev. John Grigg has resigned the rectorship of Trinity Church, Athens, Greene county, but continues to officiate there under a temporary appointment.

The Rev. Burton H. Hickox has relinquished the missionary station at Palmyra, Wayne county, which is now occupied by the Rev. William Staunton, Deacon, and has become the Rector of St. Paul's Church, Rochester, Monroe county.

The Rev. John Hughes, Deacon, has relinquished the missionary station at New-Berlin, Chenango county, now filled, as above stated, by the Rev. Mr. Andrews, and officiates at Gilbertsville, Otsego county, and Mount Upton, Chenango county.

The Rev. Nathaniel Huse has resigned the Rectorship of St. John's Church, Ogdensburgh, St. Lawrence county, and accepted that of St. Paul's Church, Paris, Oneida county; from which the Rev. Orsamus H. Smith has removed to the missionary station at Richfield and Exeter, Otsego county, vacated by the above-mentioned removal of the Rev. Mr. Woodward to Hector.

The Rev. Ravaud Kearny has resigned the rectorship of St. John's Church, Canandaigua, Ontario, and is now supplying the missionary station at Richmond, in the same county, connecting with it the charge of Trinity Church, Centrefield; the station at Richmond having been deprived of missionary services by the lamented illness of its late faithful incumbent, the Rev. George H. Norton. It is painful to me to record that the same cause still deprives the Church of the peculiarly valuable services of that excellent brother.

The Rev. William Lucas, having transferred his canonical residence from Connecticut to this Diocese, has become the Rector of St. Peter's Church, Auburn, Cayuga county—a station which, for many years, was filled with great credit to himself, and great usefulness to religion and the Church, by the Rev. John C. Rudd, D. D., the state of whose health has rendered necessary the resignation of his charge.

The Rev. John Morgan, the Rev. Seth S. Rogers, Deacon, and the Rev. Robert Shaw, Deacon, have been canonically transferred to North Carolina.

The Rev. Amos Pardee has relinquished the missionary station at Avon, Livingston county.

The Rev. Thomas Pyne, having produced the canonical evidences of his ordination as Deacon and Priest, in the Church of England, and of his pious and moral character, and theological attainments, and made the subscription required by the Constitution of our Church, has been received as a presbyter of this Diocese.

The Rev. Joshua M. Rogers has resigned the missionary station at Medina, Orleans county.

The Rev. Richard Salmon has removed from the missionary station at Watertown, Jefferson county, now supplied by the Rev. Ezekiel G. Gear, in connexion with that at Brownville, in the same county, to that at Geddes, Onondaga county.

The Rev. Addison Searle has left the station, long so acceptably and usefully filled by him, of Chaplain and Professor in the United States Navy Yard, at Brooklyn, Kings county, and taken a letter of dismission to the Diocese of Michigan. I am not aware, however, that he has been received by the ecclesiastical authority of that Diocese, and thus changed his canonical residence.

The same feeling of a high sense of the value of Mr. Searle's services, which increases my regret at his removal, prompts me, as an act of justice, to record my sense of the value of the facilities uniformly afforded him in his sacred functions, by the respected officer to whom the charge of the station was assigned.

The Rev. James Selkrig has removed to Jamesville, Onondaga county, connecting the charge of that place with his missionary station at Pompey.

The Rev. Aldert Smedes, jun., Deacon, has been settled as the Assistant Minister of Christ Church, in this city; of the Rector of which church, the Rev. Thomas Lyell, D. D., it is an interesting fact, not unworthy of notice here, that in the mutations of the nearly thirty years of his connexion with that parish, he has become the oldest settled pastor, of any denomination, in this city.

The Rev. Lucius Smith has resigned the rectorship of St. James' Church, Batavia, Genesee county.

The Rev. Charles J. Todd has been regularly transferred to the Diocese of Connecticut.

The Rev. John V. Van Ingen, Deacon, I grieve to say, has been compelled, by ill health, to resign his office as Superintendent and Chaplain in the New-York Protestant Episcopal Public School, and to relinquish the various other employments in which he so faithfully and disinterestedly labored for the interests of religion and the Church.

The Rev. Ulysses M. Wheeler, having been canonically transferred from the Diocese of Mississippi, has become the Rector of St. John's Church, Johnstown, Montgomery county.

It is a source of great gratitude to God that not a single death has occurred in our large body of clergy during the past year. There has been a diminution, however, from a cause more distressing than death—degradation from the holy ministry. I was compelled to have recourse to this awful sentence, agreeably to the canons, in the case of Joseph B. Youngs, a presbyter of this Diocese, in consequence of his utter abandonment of the clerical character and duties, and his declaring to me his renunciation of the ministry, and his design never again to officiate in any of the offices thereof.

The present number of candidates for Orders is 26; viz. Manuel Fetter, Johnson A. Brayton, John P. Lathrop, Charles Skerrett, John D. Ogilby, Henry Tulledge, John F. Messenger, Edmund Embury, Henry Lockwood, Marshall Whiting, Peter S. Chauncey, John L. Van Doren, Bryan B. Killikelly, Edward N. Mead, Daniel E. Brown, Archibald S. T. McCallum, Daniel V. M. Johnson, Joseph L. Darrow, M. D., Jacob W. Diller, John French, Stephen McHugh, Libertus Van Bokkelen, Isaac Sherwood, Richard Cox, Joseph Glover, P. Teller Babbit.

Of these, 12, viz. Messrs. Tulledge, Messenger, Embury, Lockwood, Whiting, Chauncey, Mead, Johnson, Darrow, French, Cox, and Babbit, are students of the General Theological Seminary.*

William H. Van Doren has been dismissed, as a candidate, to the Diocese of Pennsylvania.

Washington Van Zandt, Thomas A. Richmond, and Francis Tomes, jun., reported as candidates at the last Convention, have requested their names to be erased from the list.

Lloyd S. Waddell, a candidate of high promise, when I last addressed you, and one of the best among the students of the Seminary, has, in the mysterious dispensations of an all-wise Providence, been removed by death—an event which has disappointed the most sanguine hopes of his future ministerial usefulness, and consecrated to long and affectionate remembrance, piety, virtues and talents, of no common order.

It is proper that I state to you, brethren, that as the result of a reference on the subject made by the last Convention, to the Education and Missionary Society, and negotiations between this Society and the Executive Committee of the General Domestic and Foreign Missionary Society of our Church, all *special* connexion between this Diocese and the Mission at Green Bay has ceased. I trust, however, that the Diocese will not, on that account, discontinue a lively and efficient interest in that good work.

In the less than three years since my entrance on the episcopacy, it has pleased God to enable me to visit, at least once, every parish in this large Diocese, and a number of places, in various and distant parts of the State, where parishes are not yet organized. In the extensive observation which I have thus been enabled to make, and the many and deeply interesting reflections which that has brought to my mind, I have perpetually met with topics which it appeared to me might be profitably introduced, on this and similar occasions, with the view of stirring up your minds, my brethren of the Clergy and the Laity, to a remembrance of your respective duties to the Church. So much, however, have I now trespassed upon your time and patience, that I can only advert, at present, to what I daily see and hear, of the immense importance, throughout all our borders, of the operations of those institutions of our Church through the medium of which Bibles, Prayer-books, other approved books, and Tracts, are either gratuitously distributed, or, as by the Protestant Episcopal Press, brought within a very cheap circulation; and those which consecrate their means to enabling pious and talented young men to follow the direction of God's providence and grace toward preparation for the ministry, and to supplying missionary services to the weak and destitute portions of our Zion.

You were informed of the operations of many of them, by the reading of their reports, at their joint anniversary last evening; and the publication of those reports will soon spread the same information among our brethren throughout the State. All of us, I trust, will be devoutly thankful for the good which God has enabled them to do; and will see, in any limitation of that good which the more generous patronage of the Church might have prevented, cause for an increase in the efforts and contributions of each in a cause so holy, and so unspeakably important.

The gentlemen engaged in the immediate charge of these societies, continue to entitle themselves to all praise. But their hands greatly need to be strengthened, and their pecuniary means of operations to be enlarged. It would seem difficult to set bounds to the probable increase of our Church in this State, if, by missionary operations, and the circulation of Prayer-books, other approved books, and Tracts, we could avail ourselves of the daily increasing facilities for enlarging our borders, and the daily increasing demand for our services and ordinances. Let me, then, beseech you, brethren of the Clergy and the Laity, by your own exertions and contributions, and by all the influence which you can use, to do what you can to meet the call that is heard from all quarters for the blessings of our primitive and scriptural Church. Especially, let us all unite in the fear of God, and in the spirit of true Christian faith and piety, in commending that Church, and the spiritual and eternal interests of its members, to the grace, mercy, and protection of its Divine Head.

Benjamin T. Onderdonk.

New-York, Oct. 4th, 1833.

* Since the Convention, John W. Brown, Clement M. Butler, Henry H. Prout, Frederick F. Peake, John F. Fish, Henry L. Storrs, B. M. Yarrington, and John Johnstone, have been added to the list of candidates for Orders, and have all entered the Theological Seminary; increasing the number of candidates to 34, and of New-York students in the Seminary to 20.

CONVENTIONS.

From the Episcopal Recorder.

CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN KENTUCKY.

Mr. Editor,—The annals of Episcopacy in Kentucky have been cheered by the meeting of the Fifth Convention of the Diocese. This body, shorn of one fourth of its numerical strength by the dreadful ravages of cholera, met according to adjournment on the 17th of October, in Lexington. It might have been supposed that the fatal visitation alluded to, would have cast a cloud over the friends of the Church and chilled their enthusiasm in her cause; on the contrary, it has been the signal to rally, and the vacancies created by death have been more than filled by the expanding affections of the survivors.

The Church in this State, at the consecration of its first Bishop, the Rt. Rev. B. B. Smith, D. D., was still small and feeble. Ever since it has been struggling manfully, with this reverend father at its head, against the disabilities which attach to an infant diocese—fruitful in wants and barren in resources. If we add to the known difficulties with which the Church had to contend, the late unforeseen and desolating visit of the destroyer, and contrast with all these withering influences the courage which is kindling throughout her ranks, the spectacle becomes truly animating.

The acts of Convention, as might have been anticipated from the character of the clergy, and the amiable and excellent prelate who presides over them, were marked by a cordial unanimity and the mutual confidence and affection of its members. Its sitting lasted three days, on each of which, beside the business transacted, a sermon was preached in the morning and at night. On Thursday, the 17th, at 11 A. M., the Convention sermon was delivered by the Rev. Amos Cleaver. This discourse turned on the subject of Christ *crucified.* It was listened to by an interested audience, and was well adapted, in the simple but emphatic language of the speaker, to set forth his own high views of the arduous and self-sacrificing nature of Christian duty. At 7 o'clock P. M. on the same day, the Rev. D. C. Page preached on the text "Jesus wept." The eloquence of the preacher, and the pathetic idea of the Son of God weeping at the grave of a mortal, and thereby consecrating our tears for the dead, combined, with the recollected bereavements of the Diocese, to make up an occasion of touching interest. Friday was appointed as a day of humiliation beneath the chastening hand of God. In the morning the Bishop delivered his address to Convention, detailing his Episcopal labors during the past ecclesiastical year. This document will shortly be published in the Journal of Convention. For brevity' sake I hasten on to the exercises of the Sabbath. This was a day of deep and growing excitement to the last. The Church was thronged at 11 o'clock. After morning prayer, the congregation was addressed by the Rev. D. C. Page, who made an able and most affecting appeal on behalf of missions in the Diocese. A considerable collection having been taken up, the Right Rev. B. B. Smith proceeded to the ordination of two persons, one a candidate for deacons' orders, the other for the priesthood. To do justice to this scene, Episcopalians in the East must remember its comparative novelty in this country. They must reflect on the destitution of the Diocese, and endeavor to realize the "joy unspeakable" with which the isolated servants of the Church in these parts welcome a fellow-laborer. Add to all these considerations the intrinsic solemnity of the ceremonies—the crowded stillness of the audience—and the unfeigned and irrepressible feeling of the Bishop, who sustained to the last that affectionate and dignified manner so appropriate to the apostolic office. At night the Rev. D. H. Deacon preached for the first time after ordination to a highly gratified audience. The Bishop then came forward to take his farewell of the clergy. This was a moment of deep and peculiar interest.

In the proceedings of Convention, uninterrupted harmony had reigned: during the services of the day nothing had seemed at any time to drag—and now at the closing scene, there was a visible sense of satisfaction spread over the countenances of all. The friends of the Church abroad cannot but be gratified to learn, that the Convention has produced a sensation in this place which we doubt not will be equally salutary and lasting.

One subject of absorbing interest before Convention was the expediency of erecting a *Theological Seminary* at Lexington. There are no less than *seven* students of divinity on the spot, whose education calls loudly for a building and other accommodations for study. The measure has been determined upon in reliance on Almighty God, with sanguine expectations of success. Scarcely one day had elapsed after Convention, before $1600 were subscribed toward it. Surely generous Episcopalians in the East will not overlook an enterprise of this nature; involving as it does the interests of the Church for the whole Valley of the Mississippi? They will not suffer a few but gallant champions of the Church in this destitute region of country, to struggle single-handed for an object of so much magnitude? The spirit which now pervades the Episcopal ministry and laity of Kentucky, might claim kindred with that which roused and sustained the energies of early Christians. Surely when we look upon the Diocese, at this time in its widowed state, and witness its noble ardor in behalf of the sacred institutions of the Church, undaunted if any thing, augmented by affliction—our associations are forcibly carried back to primitive times.

We sincerely wish that the zeal, the piety, and lively faith of the first disciples of Jesus, may form the elements of Christian character in this young Diocese of the West. While ministers and people are jealous over Episcopacy, let them yearn for the spiritual welfare of the Church. While they preserve unmarred and unmutilated the glorious temple which they inherit from apostles and martyrs, "Jesus Christ himself being the chief corner-stone,"—may they never forget to feed with more than vestal care the fire which burns upon its altars. O.

VARIETIES.

From the Presbyterian.

SACRED MUSIC.

The subject is one respecting which a culpable apathy is prevalent. One thing must be evident to all; nothing can be accomplished, until the body of Christians shall be willing to devote attention to it, conjointly, and as a part of religious duty. We are about to make an extract from the letter of a friend in Europe, which we hope will have the effect of stimulating some of our readers to bestow care upon this matter. What Swiss congregations can do for Switzerland, a Christian people may surely do for Zion.

"Two nights after my arrival at Geneva," says our correspondent, "having spent the daylight in the public walks, I was sauntering homeward, or rather inward, when a bell began to ring. Reflecting that it was the first Monday in the month, I imagined that some of the evangelical people might be observing the monthly concert. I accordingly followed the sound till it brought me to the door of the Eglise de la Fusterie, one of the principal city churches. The house was lighted, and a number of persons were standing round the doors. 'What is this?' said I to one of them. '*Monsieur, c'est un chant, vous pouvez bien entrer.*' The door resisted my attempt, but a moment after it was opened from within. The door-keeper asked whether Monsieur was a foreigner, and invited me to ascend into the tribune. I accordingly did so, and looking down saw the body of the church filled with well-dressed men and boys, while a great number of ladies were collected around the pulpit. Over the 'clerk's desk' was a large black board, with a piece of music scored in chalk. Before it stood a man with a long stick in his hand, with which he touched every note as it was sung. I said to myself—'This is noble! A congregational singing-school on a splendid scale. It was not in vain that Farel and Calvin insisted on the introduction of psalmody.' I was more and more delighted as I watched the skilful and efficient manner in which the leader managed the performance. He did not sing himself, but marked the time for the whole, and by occasional directions, by clapping his hands, stamping, &c., regulated the *forte* and *piano* to perfection. When a mistake was made, he stopped them and corrected it. Nothing that I ever read or heard went half so far toward making me believe that a whole congregation might be taught to sing. Here was the proof auricular and ocular before me, and as I listened to the majestic swell of that majestic instrument, the human voice, I asked myself why the paltry organ above the pulpit was not thrown out of the window. I even went so far as to meditate an article for 'The Presbyterian,' lauding the zeal with which the modern Genevese, from infancy to hoary hairs, apply themselves to psalmody, and calling upon the Christians of America to follow their example. My illusion was dispelled by a young man, who sat near me, and politely offered me half of his music book. This encouraged me to talk, so I asked him whether it was an ordinary thing. He said it was, and took place every week. 'It is for the service in the church,' said I interrogatively. 'O no, Sir,' said he, with a look of surprise. He then proceeded to inform me, that about two months ago a society was formed for the purpose of learning and practising the national songs of Switzerland; that the number of members was about twelve hundred, and that this was one of their weekly meetings. Though such an association, under other circumstances, would have interested me deeply, I was so much disappointed on discovering my mistake, that I felt disposed to slight the whole affair. I might as well have felt disposed to walk on my head, for in a few minutes they despatched their evening task, and began to sing some airs which they had previously learned. The words of the songs, the wild pathos of the melodies, the richness of the harmony, the appearance of the people, the historical associations, mixed together, formed a compound which was really intoxicating. One of the choruses sank so deeply into my ears and brain, that I cannot forget it, and if we once meet again, I engage to sing it *con amore* for your benefit. It is a very good specimen of the qualities which distinguish the Swiss airs, and which I cannot otherwise describe than by saying, that they are expressively monotonous. This is eminently true of the Rans des Vaches which I heard upon Mount Rigi. It kept time precisely with the jingling of the cow-bells, and sounded as if the minstrel had been making variations to the ding-dong. At the same time it was wild, plaintive, and unearthly. I believe I am talking about the Rans des Vaches, though that is not the subject of my story. The words of the song or rather chorus were these:—

"Serrez vos rangs, enfans de Helvetie!
Les oppresseurs ne sauraient les ouvrir.
S'il faut tomber, tombons pour la patrie!
Pour savoir vivre, il faut savoir mourir."

How can the poor fellows who have just gone off to Basle sing this on the eve of battle? How can they talk about oppressors, when their business is to separate two bands of fighting brethren? Unhappy Switzerland! God grant her a good deliverance!"

"I have since attended a second meeting of the Societé du Chant National. They sang another air, wild and lively even to enthusiasm, containing a eulogy on Switzerland. This was executed with amazing spirit, as was another, a solemn fugue, perhaps a dirge, in which there was a solo by a female voice, alternating with a sepulchral bass by a hundred and fifty voices, and terminating in a penetrating musical shriek of all the parts together. This was the last piece; and was followed by a thunder of applause from the performers themselves; or, as a man who sat by me expressed it, 'une explosion patriotique.' I have since reflected that I was too hasty in abandoning my inchoate argument. Though this was not a school of psalmody, it is equally relevant and valid as a proof of possibilities. If twelve hundred respectable Genevese, little boys, old men, and young girls, can be brought into the harness by a mere feeling of romantic patriotism, what might not, ought not to be done in the American churches from a sense of duty joined with a desire of rich enjoyment? I have used the phrase 'romantic patriotism' not without design. It is a very instructive fact, that in England and America, the cradle and the home of freedom, political advantages are things of real life, and are never associated with poetical imagery; while in France, the favorite country of mock-freedom, the insignia of liberty are triumphal arches, statues, and declamatory fustian. And in general throughout the continent of Europe, men seem to think more of the name of freedom than of the thing itself. The patriotism that evaporates in song is ill adapted to contend with the unharmonious prose of tyranny and rebellion. The 'common sense' of liberty is known only to England and her offspring, the haughty mother and the alienated child. But to conclude the chapter on music—I proceed to state that the psalmody of the French churches is to my ear most monotonous and insipid. They retain the old recitatives which are bound up at the end of the French Bibles, and perhaps sing the same airs here as in the days of Farel. I am sure the service of the Scotch and English churches is by no means less solemn because they have adopted real music as the vehicle of praise."—*Friend.*

CODEX ARGENTEUS.

This, perhaps, is the most beautiful and costly manuscript in existence. It is a copy of the four Gospels in the Gothic version, and is preserved at Upsal, in Sweden. The letters are large, of the kind called uncial, very regular and beautiful in shape, and are formed of silver on a very fine purple colored parchment, in great quarto. The initial letters of the Gospels, and the first line of each division, are of gold. The Gospels in this MS. stand in the following order. Matthew—John—Luke—Mark. The characters themselves appear neither to have been written with the pen nor the reed, but probably to have been impressed with moulds cut or cast for the purpose; in the same manner as bookbinders prepare titles with gold or silver, for the backs of books. Unhappily, several chapters of this beautiful and unique manuscript are lost; and the letters of some verses are obscured or injured.

Hug (from whom this account is taken) is of opinion that this MS. was made in Italy, as all other known silver manuscripts were of that country; and if so, it must be as old as the sixth century, as after that period the Goths were not inhabitants of that country.—*Presbyterian.*

BISHOP BERKLEY'S OPINION OF ARDENT SPIRITS AND FERMENTED LIQUORS,

Written nearly a century since, when the evil of intemperance in this drink was in its infancy.

"The public virtue and spirit of the British legislature never showed itself more conspicuous in any act, than in that for the suppressing the immoderate use of distilled spirits among the people whose strength and numbers constitute the true wealth of a nation; though evasive acts will, it is feared, prevail, as long as distilled spirits of any kind are allowed; the character of Englishmen in general being that of Brutus, *Quicquid vult valde vult.* But why should a canker be tolerated in the vitals of a state, under any pretence or in any shape whatever? Better by far the whole present set of distillers were pensioners of the public, and their trade abolished by law; since all the benefit thereof put together would not balance the hundredth part of its mischief.

To prove the destructive effects of such spirits both with regard to the human species and individuals, we need not go so far as our colonies, or the savage natives of America. Plain proof may be had nearer home. For, albeit there is in every town or district throughout England, some tough dram-drinkers, set up as the devil's decoy, to draw in proselytes; yet the ruined health and morals, and the beggary of such numbers, evidently show that we need no other enemy to complete our destruction, than this cheap luxury at the lower end of the state, and that a nation lighted up at both ends must soon be consumed."

He had been speaking of the miseries of the rich, brought on by their luxury and dissipation, and here he refers to the ruin of the lower classes by the free use of distilled spirits, which leads him to compare the nation to a candle lighted at both ends.

In another place he says—

"But I doubt no medicine can withstand that execrable plague of distilled spirits, which do all, without exception, operate as a slow poison, preying on the vitals, and wasting the health and strength of body and soul; which pest of human kind is, I am told, gaining ground in this country, already too thin of inhabitants."—*Ibid.*

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